THE

HISTORY

OF THE

DAMNABLE LIFE AND DESERVED DEATH OF

Dr. John Fauſtus.

Newly Printed; and in convenient places impertinent matter amended according to the true Copy Printed at *Frankford* and tranſlated into Engliſh, by P. *R.* Gent.

LONDON, Printed for *William Whitwood*, at the ſign of the Bull in *Duck-Lane* near

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A Diſcourſe of the moſt Famous

Dr. John Fauſtus,

Of Wittenburge in Germany, Conjurer and Necromancer: wherein is declared many ſtrange things that himſelf had ſeen and done in the earth and air; with his bringing up, his Travels, Studys, and laſt end.

CHAP. I.

Of his Parentage and Birth.

IOhn Fauſtus born in the Town of Rhodes, being in the Province of Weimer in Germany, his Father a poor Husbandman, and not able well to bring him up, yet having an Uncle at Wittenburg, a rich man, and without iſſue, took this Fauſtus from his Father, and made him his heir, in ſomuch that his Father was no more troubled with him, for he remained with his Uncle at Wittenburg, where he was kept at the Univerſity in the ſame City, to ſtudy Divinity: but Fauſtus being of a naughty mind, and otherwiſe addicted, plied not his ſtudies, but took himſelf to other exerciſes, the which his Uncle oftentimes hearing rebuked him for it: as Eli oftentimes rebuked his children for ſinning againſt the Lord; even ſo this good old man laboured to have Fauſtus apply his ſtudy to Divinity, that he might come to the knowledge of God and his Laws. But it is manifeſt, that many vertuous parents have wicked children, as Cain, Reuben, Abſalom, and ſuch like, have been to their parents. So this Fauſtus having godly parents who ſeeing him to be of a toward wit, were deſirous to bring him up in thoſe vertuous ſtudies, namely of Divinity: but he gave himſelf ſecretly to ſtudy Necromancy and conjuration, inſomuch that few or none could perceive his profeſſion.

But to the purpoſe, Fauſtus continued at ſtudy in the Univerſity, and was by the Rectors and ſixteen Maſters afterwards examined how he had proffited in his ſtudies, and being found by them that none for his time were able to argue with him in Divinity, or for the excellency of his wiſdom to compare with him, with one con-

sent they made him Doctor of Divinity. But Doctor Faustus within short time after he had obtained his degree, fell into such fantasies and deep cogitation, that he was mocked of many, and of the most part of the Students was called the Speculator: and sometimes he would throw the Scriptures from him as though he had no care of his former Profession: so that he began a most ungodly life, as hereafter more at large may appear, for the old Proverb saith, Who can hold what will away? So who can hold Faustus from the Devil, that seeks after him with all his endeavour? for he accompanied himself, with divers that were fain in those devilish Arts, and that had the Chaldean, Persian, Hebrew, Arabian and Greek tongues, using Figures, Characters, Conjurations, Incantations, with many other Ceremonies belonging to those Infernal Arts, as Necromancy, Charms, Southsaying, Witchcraft, Enchantment, being delighted with their books, words and names so well that he Studied day and night therein, insomuch that he could not abide to be called Doctor of Divinity, but waxed a worldly man, and named himself an Astrologian, and a Mathematician, and for a shadow, sometimes a Physitian, and did great cures, namely with Herbs, Roots, Waters, Drinks, Receipts, and Clysters: and without doubt he was passing wise and excellent perfect in the holy Scriptures. But he that knoweth his Masters will and doth it not, is worthy to be beaten with many Stripes. It is written that no man can serve two Masters, and thou shalt not tempt the Lord thy God: but Faustus threw all this in the wind, and made his soul of no estimation, regarding more his worldly Pleasures than the joyes to come: therefore at the day of Judgement there is no hope of his Redemption

CHAP. II.

How Doctor Faustus began to practise in his Devilish Art, and how he conjured the Devil, making him to appear, and meet him on the morrow morning at his own house,

YOu have heard before, that all Faustus mind was but to Study the Arts of Necromancy and Conjuration, the which exercise he followed day and night, and taking to him the Wings of an Eagle thought to flie over the whole World, and to know the secrets of Heaven and Earth, for his Speculation was so wonderful, being expert in using his Vocabula, Figures, Characters, Conjuration, and other Ceremonial actions, that in all hast he put in Practice to bring the Devil before him, and taking his way to a thick Wood near to Wittenburg called in the German tongue Spisser-Holt, that is in English, the Spissers Wood, as Faustus would oftentimes boast of it among the

be crew being in jollity: he came into the same Wood towards the ev'ning into a cross way, where he made with a wand a circle in the dust, and within that many more Circles and Characters: and thus he past away the time untill it was nine or ten of the Clock in the night, then began Doctor Faustus to call on Mephostophiles the Spirit, and to charge him in the name of Beez bub to appear there presently, without any long stay: then presently the Devil began so great a rumour in the Wood, as if Heaven and Earth would have come together, with Wind, that Trees bowed their tops to the ground, then fell the Devil to roar as if the whole Wood had been full of Lions, and suddenly about this Circle run the Devil, as if a thousand Waggons had been running together on Paved Stones. After this at the four corners of the Wood it thundred horribly with such lightning, as the whole World to his seeming had been on fire. Faustus all this while half amazed at the Devils so long tarrying, and doubting whether he were best to abide any more such horrible Conjurings, thought to leave his Circle and depart; whereupon the Devil made him such Musick of all sorts as if the Nymphs themselves had been in Place: whereat Faustus was revived and stood stoutly in his Circle, expecting his purpose, and began again to Conjure the Spirit Mephostophiles, in the name of the Prince of Devils, to appear in his likeness: whereat suddenly over his head hung hovering in the Ayre a mighty Dragon: then calls Faustus again after his devilish manner, at which there was a monstrous cry in the Wood, as if Hell had been open, and all the tormented Souls cursing their condition: Presently, not three fathom above his head, fell a flame in manner of a lightning, and changed it self into a Globe: yet Faustus feared it not, but did perswade himself that the Devil should give him his request, before he would leave. Oftentimes after to his companions he would boast that he had the stoutest head under the Cope of Heaven at commandment. Whereat they answered: they knew no stouter than the Pope or Emperour: But Doctor Faustus said, The head that is my servant, is above all upon Earth, and repeated certain words out of Saint Paul to the Ephesians, to make his argument good, the Prince of the World is upon Earth and under Heaven. Will let us come again to his Conjuration, where we left him at the Fiery Globe. Faustus hoped at his Spirits so long tarrying, used his charmes with a full purpose not to depart before he had his intent: and crying on Mephostophiles the Spirit, suddenly the Globe opened, and forcing up in the height of a man, so burning a time, in the end it converted to the shape of a fiery man. This pleasant beast ran about the Circle a great while, and lastly appeared in the manner of a Grey Fryer, asking Faustus what was his request?

queſt? Fauſtus commanded that the next morning at twelve of the clock he ſhould appear to him at his houſe: but the Devil would in no wiſe grant it. Fauſtus began again to conjure him again in the name of Beelzebub, that he ſhould fulfil his requeſt: whereupon the Spirit agreed, and ſo they departed each on his way.

CHAP. III.

The conference of Doctor Fauſtus with his Spirit Mephoſtophilis, the morning following at his own houſe.

Doctor Fauſtus having commanded the Spirit to be with him, at his hour appointed became and appeared in his Chamber, demanding of Fauſtus what his deſire was? Then began Doctor Fauſtus anew with him to conjure him, that he would be obedient unto him, and to anſwer him certain Articles to fulfill them in all points.

1. That the Spirit would ſerve him, and be obedient unto him in all things that he asked of him, from that hour till the hour of his death.

2. Further, any thing that he deſired of him he ſhould bring him.

3. Alſo that in all Fauſtus his demands and interrogations the Spirit ſhould tell him nothing but that which was true.

Hereupon the Spirit anſwered, and laid his caſe forth, that he had no ſuch power of himſelf, untill he had firſt given his Prince (that was ruler over him) to underſtand thereof, and to know if he could obtain ſo much of his Lord: therefore ſpeak further, that I may do thy whole deſire to my Prince, for it is not in my power to fulfill without his leave. Shew me the cauſe why, ſaid Fauſtus? The Spirit anſwered Fauſtus, thou ſhalt underſtand, that with us it is even as well a Kingdom as with you on earth, yea, we have our Rulers and Servants as I my ſelf am one, and we have our whole number the Legion, for although that Luciſer is thruſt and fallen out of Heaven, through his pride and high mind, yet he hath notwithſtanding a Legion of Devils at his commandement that we call the Oriental Princes, for his power is infinite: Alſo there is a power in Meridie, in Septentrio, in Occidente, and for that Luciſer hath his Kingdom under heaven we muſt change and give our ſelves to men to ſerve them at their pleaſure. It is alſo certain, we have not as yet opened to any man the truth of our dwelling, neither of our ruleing, neither what our power is, neither have we given any man any gift, or learned him any thing, except he promiſe to be ours.

Doctor Fauſtus upon this aroſe where he ſate, and ſaid I will have my requeſt, and yet I will not be damned. The Spirit anſwered, Then ſhalt thou want thy deſire, & yet art thou mine notwithſtanding, if any man would detain thee it is in vain, for thy infidelity hath confounded thee.

Hereupon spoke Faustus, Get thee hence from me and take Saint Valentines Farewel, and Crisman with thee, yet I conjure thee that thou be here at evening, and bethink thy self of what I have asked thee, and ask thy Princes counsel therein. Mephostophiles the spirit thus answered, banished away, leaving Faustus in his study, where he sate pondering with himself how he might obtain his request of the Devil without the loss of his soul, yet he was fully resolved in himself, rather than to want his Pleasure, to do what the Spirit & his Lord should condition upon.

CHAP. IV.

The second time of the Spirits appearing to Faustus in his house, and their parley.

FAustus continued in his devilish cogitations: never moving out of the place where the Spirit left him, such was his ferdent love to the Devil: the night approaching this swift flying Spirit appeared to Faustus, offering himself with all submission to his service with full authority from his Prince to do whatsoever he would request; if so be Faustus would promise to be his: this answer I bring thee, and answer must thou make by me again; yet I will hear what is thy desire, because thou hast sworn to me to be here at this time. Doctor Faustus gave him this answer, though faintly for his Souls sake, that his request was none other, but to become a Devil, or at the least a limb of him, and that the Spirit should agree to these Articles following.

1. That he might be a Spirit in shape and quality.

2. That Mephostophiles should be his servant at his Commandment.

3. That Mephostophiles should bring him any thing, and do for him whatsoever he desired.

4. That at all times he would be in his house invisible to all men, except only to himself, and at his commandment to shew himself.

Lastly, That Mephostophiles should at all times appear at his command in what form or shape soever he would.

Upon these Points the Spirit answered Doctor Faustus, that all this should be granted him, and fulfilled, and more if he would agree unto him upon certain Articles as followeth.

First, that Doctor Faustus should give himself to the Lord Lucifer body and soul.

Secondly, for confirmation of the same, he should make him a writing written in his own blood.

Thirdly, that he would be an enemy to all Christian People.

Fourthly, that he would deny the Christian belief.

Fifthly,

Fiſtbly, that he let not any man change his opinion, if ſo be any ma
ſhould go about to diſſwade or withdraw him from it.

Further the Spirit promiſed Fauſtus to give him certain years t
live in Health and Pleaſure, and when ſuch years were expired, ths
then Fauſtus would be fetched away: and if he would hold theſe Arti
cles and conditions, that then he ſhould have whatſoever his heart would
wiſh or deſire: and that Fauſtus ſhould quickly perceive himſelf to be a
ſpirit in all manner of actions whatſoever. Hereupon Doctor Fauſtus his
mind was ſo inflamed, that he forgot his Soul, and promiſed Mepho
ſtophiles to hold all things as he mentioned them; he thought the Devil
was not ſo black as they uſe to Paint him: nor Hell ſo hot as the people
ſay, &c.

CHAP. V.

The third parley between Doctor Fauſtus and Mephoſtophiles about a
Concluſion.

After Doctor Fauſtus had made his promiſe to the Devil, in the
morning betimes he called the Spirit before him, and commanded
him that he ſhould always come to him like a Fryer, after the order
of Saint Francis, with a Bell in his hand like Saint Anthony, and to
ring it once or twice before he appeared, that he might know of his cer-
tain coming: Then Fauſtus demanded of his Spirit, what was his
name? the Spirit anſwered, My name is as thou ſayeſt, Mephoſto-
philes, and I am a Prince, but a ſervant to Lucifer, and all the circuit
from Septentrio to the Meridian I rule under him. Even at theſe words
was this wicked wretch Fauſtus inflamed, to bear himſelf to have got-
ten ſo great a potentate to ſerve him, forgetting the Lord his Maker and
Chriſt his Redeemer, he became an enemy to all mankind, yea worſe
than the Giants whom the Poet ſaid to climb the hills to make war
with the Gods, not unlike the enemy of God and Chriſt, that for his
pride was caſt into Hell, ſo likewiſe Fauſtus forgot that high climbers
catch the greateſt falls, and ſweet meats have oft the ſowreſt ſauce.

After a while Fauſtus promiſed Mephoſtophiles to write and make his
obligation with all aſſurance of the Articles in the Chapter before rehear-
ſed. A pitiful caſe, Chriſtian Reader, for certainly this letter or obli-
gation was found in his houſe after his moſt lamentable end, with all
the reſt of his damnable practices us'd in his whole life.

Wherefore I will all Chriſtians to take example by this wicked
Doctor, and to be comforted in Chriſt, contenting themſelves with
that vocation whereunto it hath pleaſed God to call them, and not ſo
eſteem the vain delights of this life, as did this unhappy Fauſtus in giving

his soul to the Devil: and to confirm it the more assuredly, he took a small penknife and pricked a vein in his left hand, and for certainty thereupon were seen on his hand these words written as if they had been written in his own blood, O homo fuge; whereat the Spirit vanished, but Faustus continued in his damnable mind.

CHAP. VI.

How Doctor Faustus set his blood in a saucer on warm ashes, and writ as followeth.

I John Faustus Doctor, do openly acknowledge with mine own hand to the great force and strengthening of this letter, that sithence I began to study and speculate the course and nature of the Elements, I have not found through the gift that is given me from above, any such learning and wisdom that can bring me to my desire, and for that I find that men are unable to instruct me any further in the matter, now have I Doctor Faustus to the selfsame Prince of Orient, and his messenger Mephostophiles, given both body and soul upon such conditions that they shall learn me and fulfil my desires in all things, as they have promised and bowed unto me, with due obedience unto me according to the Articles mentioned between us.

Further I do covenant and grant with them by these presents, that at the end of 24. years next ensuing the date of this present Letter, they being expired, and I in the mean time, during the said years, be served of them, at my will, they accomplishing my desires to the full in all points as we are agreed: that then I give to them all power to do with me at their pleasure, to rule, to send, fetch or carry me or mine, be it either body, soul, flesh, blood or goods into their habitation, be it wheresoever: and thereupon I defie God and his Christ, all the host of heaven and all living creatures that bear the shape of God, yea, all that live: and again I say it, and it shall be so. And to the more strengthening of this writing, I have written it with my own hand and blood, being in perfect memory: And thereupon I subscribe to it with my name and title, calling all the infernal, middle and superiam powers to witness of this my Letter and subscription.

John Faustus approved in the Elements, and the Spiritual Doctor.

CHAP. VII.

How Mephistophiles came for his writing, and in what manner he appeared, and his sights he shewed him: and how he caused him to keep a copy of his own writing.

DOctor Faustus, sitting pensive, having but one only boy with him, suddenly there appeared his Spirit Mephistophiles in likeness of a fiery man, from whom issued most horrible fiery flames, insomuch that the boy was afraid, but being hardened by his master, he bad him stand still and he should have no harm, the Spirit began to bleat and in a singing manner. This pretty sport pleased Doctor Faustus well; but he would not call his Spirit into his counting house untill he had seen more: anon was heard a rushing of armed men, and trampling of horses, this ceasing came a kennell of Hounds, and they chased a great Hart in the Hall, and there the Hart was slain: Faustus took heart, came forth and looked upon the Hart: but presently before him there was a Lyon and a Dragon together, fighting so fiercely, that Faustus thought that they would have thrown down the house, but the Dragon overcame the Lyon, and so they banished.

After this came in a Peacock and Peahen. The Cock bristling of his tail, and turning to the female, beat her, and so banished. Afterward followed a furious Bull, that with a full fierceness ran upon Faustus, but coming near him banished away. Afterward followed a great old Ape, this Ape offered Faustus his hand, but he refused: so the Ape ran out of the Hall again. Hereupon fell a mist in the Hall, that Faustus saw no light, but it lasted not: and so soon as it was gone there lay before Faustus two great sacks, one full of gold, another full of silver.

Lastly, was heard by Faustus all manner of instruments of musick, as Organs, Clarigolds, Lutes, Viols, Citterns, Waits, Hornepipes, Flutes, Anomes, Harps and all manner of other instruments, which so ravished his mind that he thought he had been in another world, forgot both body and soul, insomuch that he was minded never to change his opinion concerning that which he had done. Hereat came Mephostophiles into the Hall to Faustus, in apparrel like unto a Fryer, to whom Faustus spake, Thou hast done me a wonderful pleasure in shewing me this pastime: if thou dost continue as thou hast begun, thou shalt win my heart and soul, yea, and have it. Mephostophiles answered, this is nothing, I will please thee better, yea, that thou mayest know my power on all, ask what thou wilt request of me, that shalt thou have, conditionally hold thy promise, & give me thy hand-writing: at which words the wretch thrust forth his hand, saying Hold

thee

thee: there haſt thou my promiſe. Mephoſtophiles took the writing and willed Fauſtus to take a copy of it: with that the perverſe Fauſtus being reſolute in his damnation, wrote a copy thereof, and gave the Devil the one, and kept in ſtore the other. Thus the Spirit & Fauſtus were agreed, & dwelt together: no doubt there was a vertuous houſe-keeping.

CHAP. VIII.

The manner how Fauſtus proceeded in his Damnable life, and of the diligent ſervice that Mephoſtophiles uſed towards him.

DOctor Fauſtus having given his ſoul to the Devil, renouncing all the powers of heaven, confirming all his lamentable Action with his own blood, and having already delivered his writing now into the Devils hand the which ſo puffed up his heart, that he forgot the mind of a man, and thought himſelf to be a Spirit. Thus Fauſtus dwelt at his Uncles houſe at Wittenburg, who dyed, and bequeathed it in his Teſtament to his cozen Fauſtus. Fauſtus kept a boy with him, that was his Scholar, an unhappy wag, called Chriſtopher Wagner, to whom this ſport and life that he ſaw his Maſter followed, ſeemed pleaſant. Fauſtus loved the boy well, hoping to make him as good or better ſeen in his devilish exerciſes than himſelf, and he was fellow with Mephoſtophiles: otherwiſe Fauſtus had no company in his houſe but himſelf, his boy, and his ſpirit, that ever was diligent at Fauſtus command going about the houſe cloathed like a Fryer, with a little bell in his hand, ſeen of none but Fauſtus. For victuals and other neceſſaries, Mephoſtophiles brought him at his pleaſure from the Duke of Saxony, the Duke of Bavaria, and the Biſhop of Salisburg: and they had many times their beſt wine ſtolen out of their Sellars by Mephoſtophiles, likewiſe their proviſion for their own table, ſuch meat as Fauſtus wiſhed for, his Spirit brought him in: beſides that, Fauſtus himſelf was become ſo cunning, that when he opened his window, what fowl ſoever he wiſhed for it came preſently flying into his houſe, were it never ſo dainty. Moreover Fauſtus and his boy went in ſumptuous apparel, the which Mephoſtophiles ſtole from the Mercers at Norenburg, Aſpurg, Frankford and Tipzig: for it was hard for them to find a lock to keep out ſuch a thief: All their maintenance was but ſtolen and borrowed ware: and thus they lived an odious life, in the ſight of God, though as yet the world were unacquainted with their wickedneſs, it muſt be ſo, for their fruits be none other, as Chriſt ſaith in John, where he calls the Devil a Thief and Murtherer: and that found Fauſtus, for he ſtole him away both body and ſoul.

CHAP. IX.

How Doctor Fauſtus would have married, and how the D.vil had almoſt killed him for it.

DOctor Fauſtus continued thus in his Epicuriſh life day and night, believed not that there was a God, Hell, or Devil: he thought that ſoul and body dyed together, and had quite forgot Divinity, or the immortality of his ſoul, but ſtood in that damnable hereſie day and night, and bethinking himſelf of a wife, called Mephoſtophiles to counſel, which would in no caſe agree, demanding of him if he would break the covenant made with him, or if he had forgot it: Haſt thou (quoth Mephoſtophiles) ſworn thy ſelf an enemy to God and to all creatures? to this I anſwer thee, thou canſt not marry, thou canſt not ſerve two maſters, God and my Prince: for wedlock is a chief inſtitution ordained of God, and that thou haſt promiſed to defie as we do all, and that haſt thou not only done, but moreover, thou haſt confirmed it with thy blood, perſwade thy ſelf that what thou doſt in contempt of Wedlock, it is all to thy own delight. Therefore Fauſtus look well about thee, and bethink thy ſelf better, and I wiſh thee to change thy mind: for if thou keep not what thou haſt promiſed in thy writing, we will tear thee in pieces like the duſt under thy feet: therefore ſweet Fauſtus think with what unquiet life, anger, ſtrife, and debate thou ſhalt live in, when thou takeſt a wife: therefore change thy mind.

Doctor Fauſtus was with theſe ſpeeches in deſpair, and as all that have forſaken the Lord can build upon no good foundation: ſo this wretched Doctor having forſook the Rock, fell into deſpair with himſelf, fearing if he ſhould marry any more, that the Devil would tear him in pieces. For this time (quoth he to Mephoſtophiles) I am not minded to marry. Then doſt thou well, anſwered his Spirit. But within two hours after, Fauſtus called again to his Spirit, which came in his old manner like a Fryer. Then Fauſtus ſaid unto him, I am not able to reſiſt or bridle my fancy, I muſt and will have a wife, or I pray thee give thy conſent to it. Suddenly upon theſe words came ſuch a whirle-wind about the place that Fauſtus thought the whole houſe would have come down, all the doors of the houſe flew off the hooks, after all this his houſe was full of ſmoak, and the floor covered with aſhes: which when Doctor Fauſtus perceived, he would have gone up ſtairs, and fling up he was taken and thrown down into the Hall, that he was not able to ſtir hand nor foot, then round about him ran a monſtrous circle of fire, never ſtanding ſtill, that Fauſtus cryed as he lay, and thought there to have been burned. Then cryed he out to his Spirit Mephoſto-

philes

philes for help, promising him he would be for all this as he had bound by his hand writing. Hereupon appeared unto him an ugly Devil, so dreadful and monstrous to behold, that Faustus durst not look on him. The Devil said, What wouldest thou have Faustus? How likest thou thy Wedding? What mind art thou in now? Faustus answered, he had forget his promise, desiring of him pardon, and he would talk no more of such things. Then went best so to do, and so banished from him.

After appeared unto him his Fryer Mephostophiles, with a Bell in his hand, and spake to Faustus, It is no jesting with us, bold thou that which thou hast bound, & we will perform what we have promised, & more than that, thou shalt have thy hearts desire of what woman soever thou wilt, be she alive or dead, and so long as thou wilt thou shalt keep her by thee.

These words pleased Faustus wonderful well, and repented himself that he was so foolish as to wish himself married, that might have any woman in the whole City brought him at his command, the which he practised and persevered in a long time.

CHAP. X.

Questions put forth by Doctor Faustus unto his Spirit Mephostophile.

DOctor Faustus living in all manner of pleasure that his heart could desire, continuing of his amorous drifts, his delicate fare, and rich apparel, called on a time his Mephostophiles to him, who being come brought him a book in his hand of all manner of devilish and inchanting arts, the which he gave Faustus, saying Hold my Faustus, work now thy hearts desire: the Copy of this inchanting Book was afterwards found by his servant Christopher Wagner. Well (quoth Faustus to his Spirit) I have called thee to know what thou canst do, if I have need of thy help. Then answered Mephostophiles and said, My Lord Faustus, I am a flying Spirit, yea, so swift as thought can think, to do whatsoever. Here Faustus said, but how came my Lord and master Lucifer to have so great a fall from heaven? Mephostophiles answered, my Lord Lucifer was a fair Angel, created of God as immortal, and being placed in Seraphims, which are above the Cherubims, he would have presumed upon the throne of God, with intent to thrust God out of his seat. Upon this presumption the Lord cast him down headlong, and where before he was an Angel of light, now dwells in darkness, not able to come near his first place without God send for him to appear before him as Raphael: unto the lower degree of Angels, that have their conversation with men, he may come, but not unto the second degree of heavens that is kept by the Archangels, namely, Michael and Gabriel, for these are called Angels of

Gods wonders: these are far inferiour places to that from whence my Lord and Master Lucifer fell: and thus far, Faustus, because thou art one of the beloved children of the Lord Lucifer, following and feeding thy mind in manner as he did his, I have shortly resolved thy request, and more I will do for thee at thy pleasure. I thank thee Mephostophiles (quoth Faustus) come let us now go to rest, for it is night: upon this they left their communication.

CHAP. XI.

How Doctor Faustus dreamed that he had seen Hell in his sleep, and how he questioned with his Spirit of matters concerning Hell, with the Spirits answer.

The night following, after Faustus communication with Mephostophiles as concerning the fall of Lucifer, Doctor Faustus dreamed that he seen a part of Hell, but in what manner it was or in what place he knew not: whereby he was much troubled in mind and called unto him Mephostophiles his Spirit, saying unto him, I pray thee resolve me in this doubt: What is Hell, what substance is it of, in what place stands it, and when was it made? Mephostophiles answered, Faustus thou shalt know, that before the fall of my Lord Lucifer there was no Hell, but even then was hell ordained: it is no substance, but a confused thing, for I tell thee that before all Elements were made, or the Earth seen, the Spirit of God moved upon the waters, and darkness was over all, but when God said [Let there be light] it was so at his word, and the light was on Gods right hand and he praised the light. Ludge thou further, God stood in the middle, the darkness was on his left hand, in the which my Lord was bound in chaines untill the day of Judgment: In this confused hell is nought to find but a sulphurish fire, and stinking mist or fog. Further we Debils know not what substance it is of, but a confused thing: for as the bubble of water flyeth before the wind, so doth hell before the breath of God: Moreover the Debils know not how God hath laid the foundation of our hell, nor where it is: but to be short, Faustus, we know y hell hath neither bottom nor end.

CHAP. XII.

The second question put forth by Doctor Faustus to his Spirit, What Kingdoms were in hell, how many, and what were the Rulers names?

Faustus spake again to his Spirit, saying then speakest of wonderful things, I pray thee now tell me what Kingdoms are there in your hell, how many are there, what are they called and who rules them? The Spirit answered him, My Faustus, know that hell is, as

thou

thou wouldest think with thy self, another world, in the which we have our being under the Earth even to the heavens: within the circumference whereof are contained ten Kingdoms; namely,

1 Lacus mortis.	6 Gehenna.
2 Stagnum ignis.	7 Erebus.
3 Terra tenebrosa.	8 Barathrum.
4 Tartarus	9 Syx.
5 Terra oblivionis.	10 Acheron.

The which Kingdoms are governed by five Kings, that is Lucifer in the Orient, Beelzebub in Septentrio, Belial in Meridie, Ascheroth in the Occident, and Phlegeton in the midst of them all; whose rules and dominions have no end untill the day of Doom. And thus far Faustus, hast thou heard of our rule and Kingdom.

CHAP. XIII.

Another question put forth by Doctor Faustus to his Spirit concerning his Lord Lucifer, with the sorrow that Faustus fell afterwards into.

DOctor Faustus began again to reason with Mephostophiles, requiring him to tell in what form and shape, and in what estimation his Lord Lucifer was, when he was in favour with God: Whereupon his Spirit required of him three days respite: which Faustus granted. The three days being expired, Mephostophiles gave him this answer, Faustus, my Lord Lucifer, (so called now for that he was banished out of the clear light of heaven) was at the first an Angel of God, yea he was so of God ordained for shape, pomp, authority, worthiness and dwelling, that he far exceeded all the other creatures of God, yea, all Gold or precious stones: and so illuminated, that he far surpassed the brightness of the Sun, and all other Stars where God placed him on the Cherubims: he had a Kingly office, and was always before Gods seat, to the end he might be the more perfect in all his being: but when he began to be high minded, proud and presumptuous, that he would usurp the seat of Gods Majesty, then was he banished out from amongst the heavenly powers, separated from their abiding, into the manner of a fiery stone, that no water is able to quench, but continually burneth untill the end of the world.

Doctor Faustus, when he had heard the words of his Spirit, began to ponder with himself, having divers and sundry opinions in his head, and very pensively saying nothing to his Spirit, he went into his Chamber, and laid him on his bed, recording the words of Mephostophiles, which so pierced his heart, that he fell into sighing and great lamentation, crying out, Alas, ah woe is me, what have I done, Even so shall it come

come to pass with me: am I not also a creature of Gods making, bearing his own image and similitude, unto whom he hath breathed the spirit of life and immortality, unto whom he hath made all things living subject: but woe is me, my haughty mind, proud aspiring stomach and filthy flesh, have brought my soul into perpetual damnation, yea, pride hath abused my understanding, insomuch that I have forgot my Maker, the Spirit of God is departed from me, I have promised the Devil my soul, and therefore it is but a folly for me to hope for grace, but it must be even with me as with Lucifer, thrown into perpetual burning fire, ah woe is me that ever I was born! In this perplexity lay this miserable Doctor Faustus, having quite forgot his faith in Christ, never falling to repentance truly, thereby to attain the grace of holy Spirit of God again, the which would have been able to have resisted the strong assaults of Satan: for although he had made him a promise, yet he might have remembred, through true repentance sinners may once come again into the favour of God, which saith the faithful firmly hold, knowing they that kill the body are not able to hurt the soul: but he was in all his opinions doubtful, without faith or hope, and so he continued.

CHAP. XIV.

Another disputation betwixt Doctor Faustus and his Spirit, of the power of the Devil, and his envy to mankind.

After Doctor Faustus had a while pondered and sorrowed with himself, of his wretched estate, he called again Mephostophiles unto him, commanding him to tell him the judgement, rule, power, attempts, tyranny and temptation of the Devil: and why he was moved to such kind of living? Whereupon the Spirit answered to this question, That thou demandest of me will turn thee to no small discontentment, therefore thou shouldest not have desired of me such matters, for it toucheth the secrets of our Kingdom, although I cannot deny to resolve thy request. Therefore know Faustus, that so soon as my Lord Lucifer fell from Heaven, he became a mortal enemy both to God and man, and hath used (as now he doth) all manner of tyranny to the destruction of man as is manifested by divers examples: one falling suddenly dead, another hangs himself, another drowns himself, others stab themselves, others unlawfully despair, and so come to utter confusion: The first Adam, that was made perfect to the similitude of God, was by my Lords policy, the whole decay of man; yea Faustus, in him was the beginning and first tyranny of my Lord Lucifer to man: the like did he with Cain, the same with the children of Israel, when they worshipped strange gods, and fell to whoredome with strange Women: the like

with

with Saul: so did he by ye seven husbands of her that after was ye wife of Tobias: likewise Dagon our fellow brought to destruction 50000 men, whereupon the Ark of God was stolen, and Bel al made David number his men, whereupon were slain 60000. Also he deceived King Solomon, that worshipped the Gods of the Heathen. And there are such Spirits innumerable, that can come by men, and tempt them, and drive them to sin, and weaken their belief: for we rule the hearts of Kings and Princes, stirring them up to war and bloodshed, and to this intent do we spread our selves through all the world, as the utter enemies of God and his Son Christ, yea and all that worship them, and that thou knowest by thy self Faustus, how we have dealt by thee. To this said Faustus, then thou didst also beguile me? I did what I could to help thee forward: for as soon as I saw how thy heart did despise thy degree taken in Divinity, and didst study to search and know the secrets of our Kingdom, then I did enter into thee giving thee divers foul and filthy cogitations, pricking thee forward in thy intent, perswading thee, thou couldest never attain to thy desire, till thou hadst the help of some Devil: and when thou wast delighted in this, then took I root in thee, and so firmly, that thou gavest thy self to us both body and soul, which thou canst not deny. Hereat answered Faustus, thou sayest true, I cannot deny it: Ah woe is me, most miserable Faustus, how have I been deceived? had I not had a desire to know too much, I had not been in this case: for having studied the lives of the holy Saints and Prophets, and thereby thought to understand sufficient heavenly matters, I thought my self not worthy to be called Doctor Faustus, if I should not also know the secrets of Hell, and be associated with the furious Fiends thereof: now therefore must I be rewarded accordingly. Which speeches being uttered, Faustus went very sorrowful away from his Spirit.

CHAP. XV.

How Doctor Faustus desired again of his Spirit, to know the secrets and pains of Hell: and whether those damned Devils and their Campany might ever come to the favour and love of God again.

Doctor Faustus was pondering with himself how he might get loose from so damnable an end as he had given himself unto, both soul and body: But his repenting was like that of Cain and Judas, he thought his sin greater than God could forgive: hereupon resting his mind he lookt up to heaven, but saw nothing therein, for his heart was so possessed of the Devil, that he could think of nought else but of Hell, and the pains thereof. Wherefore in all hast he called unto him his Spirit Mephostophiles, desiring him to tell him some more of the secrets of

Hell, what pain the damned are in, and how they were tormented: and whether the damned souls might get again the favour of God, and so be released out of their torments, or not? Whereupon the Spirit answered, my Faustus, thou maist well leave to question any more of such matters, for they will but disquiet thy mind; I pray thee, what meanest thou? thinkest thou through these thy fantasies to escape us? No, for if thou shouldst climb up to Heaven, there to hide thy self, yet would I thrust thee down again: for thou art mine, and thou belongest to our society: therefore sweet Faustus thou wilt repent this thy foolish demand, except thou be content that I shall tell thee nothing. Quoth Faustus ragingly, I will know or I will not live: wherefore dispatch and tell me: to whom Mephostophiles answered, Faustus, it is no trouble unto me at all to tell thee, and therefore sith thou forcest me thereto, I will tell thee things to the terrour of thy Soul, if thou wilt abide the hearing. Thou wilt have me to tell thee of the secrets of Hell, and of the pains thereof: Know Faustus that Hell hath many figures, semblances and names: but it cannot be named or figured in such sort to the living that are damned, as it is to those that are dead, and do both see and feel the torments thereof: For Hell is said to be deadly, out of which came never any to life again, but one, but he is nothing for thee to reckon upon: Hell is blood-thirsty, and is never satisfied: Hell is a valley into which the damned Souls fall: for so soon as the Soul is out of mans body, it would gladly go to the place from whence it came, and climbeth up above the highest hills, even to the Heavens, where being by the Angels of the first Model denyed entertainment (in consideration of their evil life spent on Earth) they fall into the deepest pit or valley, that hath no bottom, into a perpetual fire which shall never be quenched: for like as the Flint thrown into the water loseth not its vertue, neither is the fire extinguished: even so the hellish fire is unquenchable: and even as the flint stone in the fire burns red hot, and consumeth not: so likewise the damned souls in our hellish fire are ever burning but their pain never diminishing: therefore is Hell called the everlasting pain, in which is never hope for mercy: So it is called utter darkness, in which we see neither the light of the Sun, Moon, or Stars: and were our darkness like the darkness of the night, yet were there hope of mercy: but ours is perpetual darkness, clean exempt from the face of God. Hell hath also a place within it called Chasma, out of which issueth all manner of thunders, lightnings, with such shriekings and wailings, that sometimes the very Devils themselves stand in fear thereof. For one while it spueth forth wind, with exceeding snow, hail and rain, congealing the water into Ice; with the which the damned are frozen, gnash their teeth, howl and cry, yet cannot dye. Other

Other whiles it sendeth forth most horrible mists, or fogs, with flashing of flames of fire and brimstone, wherein the sorrowful souls of the damned lye broiling in their reiterated torments: yea, Faustus, Hell is called a prison wherein the damned lye continually bound: it is called Pernicies and Exitium, death, destruction, hurtfulness, mischief, a mischance, a pitiful and evil thing, world without end. We have also with us in Hell a Ladder, reaching of exceeding height, as though the top of the same would touch the heaven, on which the damned ascend to seek the dwelling of God, but through their infidelity, when they are at the very highest degree, they fall down again into their former miseries, complaining of the heat of that unquenchable fire: yea, sweet Faustus, so much understand thou of Hell, the while thou art desirous to know the secrets of our Kingdom. And mark Faustus, Hell is the nurse of death, the heat of fire, the shadow of heaven and earth, the oblivion of all goodness, the pains unspeakable, the griefs unremovable, the dwelling of the Devils, Dragons, Serpents, Adders, Toads, Crocodiles, and all manner of venemous and noisome creatures; the puddle of sin, the stinking fog ascending from the Stygian Lake, brimstone, pitch and all manner of unclean metals, the perpetual and unquenchable fire, the end of whose miseries was never purposed by God: yea, yea Faustus thou saiest I shall, I must, nay I will tell thee the secrets of our Kingdom, for thou buyest it dearly, and thou must and shalt be partaker of our torments, that (as the Lord said) shall never cease; for Hell, the womans belly, and the earth are never satisfied, there shalt thou abide horrible torments, trembling, gnashing of teeth, howling, crying, burning, freezing, melting, swimming in a Labyrinth of miseries, scalding, smoaking in thine eyes, stinking in thy nose, hoarseness in thy speech, deafness in thy ears, trembling in thy hands, biting thine own tongue with pain, thy heart crushed as with a press, thy bones broken, the Devils tossing firebrands unto thee, yea, thy whole carkase tossed upon muckforks, from one Devil to another: yea Faustus, then wilt thou wish for death, and he will flye from thee, thine unspeakable torments shall be every day augmented more and more, for the greater the sin, the greater is the punishment; How likest thou this my Faustus? a resolution answerable to thy request.

Lastly, thou wilt have me tell thee that which belongeth only to God; which is, if it be possible for the damned to come again into the favour of God, or not: why Faustus thou knowest that this is against thy promise, for why shouldest thou desire to know that, having already given thy soul to the Devil, to have the pleasure of the world, and to know the secrets of Hell: therefore thou art damned, and how canst thou then come again to the favour of God? Wherefore I discreetly answer, no, for

whomsoever God hath forsaken and thrown into Hell, must there abide his wrath and indignation, in that unquenchable fire, where is no hope of mercy to be looked for, but abiding his perpetual pains world without end: for even as much it availeth thee Faustus, to hope for the favour of God again, as Lucifer himself: who indeed, although he and we have a hope, yet it is so small avail, and taketh none effect, for out of that place God will neither hear crying nor singing: if he do, thou shalt have a little remorse as Dives, Cain, and Judas had. What help'th it the Emperour, King, Prince, Duke, Earl, Baron, Lord, Knight, Esquire, or Gentlemen, to cry for mercy being there? Nothing: for if on earth they would not be tyrants and self-willed, rich with covetousness, proud with pomp, gluttons, drunkards, whoremongers, back-biters, robbers, murtherers, blasphemers, and such like, then were there some hope to be looked for; therefore my Faustus as thou comest to Hell with these qualities, thou mayest say with Cain, my sins are greater than can be forgiven; go hang thy self with Judas: and lastly be content to suffer torments with Dives. Therefore know Faustus, that the damned have neither end nor time appointed, in the which they may hope to be released, for if there were any such hope that they by throwing one drop of water out of the Sea in a day untill it were dry, or there were one heap of sand as high as from the earth to the heavens, that a bird carrying away but one corn in a day, at the end of this so long labour, that yet they might hope at the last God would have mercy on them, they would be comforted: but now there is no hope that God once thinks upon them, or that their howling shall ever be heard: yea, so impossible it is for thee to hide thy self from God, as it is impossible for thee to remove the Mountains, or to empty the Sea, or to tell the drops of rain that have fallen from heaven untill this day, or to tell what there is most of in the world: yea and for a Camel to go through the eye of an needle, even so impossible it is for thee Faustus and the rest of the damned to come again into the favour of God: and thus Faustus hast thou heard my last sentence, and I pray thee how dost thou like it? but know this, that I counsel thee to let me be unmolested hereafter with such disputations, or else I will tear thee every limb to thy small contentment. Doctor Faustus parted from his Spirit very pensive and sorrowfull, laying him on his bed, altogether doubtfull of the grace and favour of God, wherefore he fell into fantastical cogitations: fain he would have had his soul at liberty again, but the Devil had so blinded him and taken such deep root in his heart, that he could never think to crave Gods mercy: or if by chance he had any good motion, straightways the Devil would thrust in a fair Lady into his chamber, which fell to kissing and dalliance with him: through which means he threw the god-

by motions in the wind, going forward still in his wicked practices, to the utter ruine both of his body and soul.

CHAP. XVI.

Another question put forth by Doctor Faustus to his Spirit Mephostophiles of his own estate.

DOctor Faustus being yet desirous to hear more strange things called his Spirit unto him, saying, My Mephostophiles, I have yet another suit unto thee, which I pray thee deny me not to resolve me of. Faustus (quoth the Spirit) I am loth to reason with thee any further, for thou art never satisfied in thy mind but always bringest me anew: yet I pray thee this once (quoth Faustus) do me so much favour as to tell me the truth in this matter, and hereafter I will be no more so earnest with thee. The Spirit was altogether against it: but yet once more he would abide him: Well (said the Spirt to Faustus) what demandest thou of me? Faustus said, I would gladly know of thee if thou wert a man in manner and form as I am, what wouldst thou do to please both God and men: whereat the Spirit smiled, saying, my Faustus, If I was a man as thou art, and that God had adorned me with those gifts of Nature which thou once hadst, even so long as the breath of God were by and within me, would I humble my self unto his Majesty, endeavouring all that I could to keep his commandements, praise him and glorifie him, that I might continue in his favour: so were I sure to enjoy the eternal joy and felicity of his Kingdom. Faustus said, but that I have not done. No thou sayest truth, quoth Mephostophiles, thou hast not done it, but thou hast denyed the Lord thy maker which gave thee ỹ breath of life, speech, hearing, sight, and all other thy reasonable senses, that thou mightest understand his will and pleasure, to live to the glorie and honour of his Name, and to the advancement of thy body and soul: him I say being thy maker, hast thou denyed and defied, yea, wickedly hast thou applyed that excellent gift of understanding, and given thy soul to the Devil, therefore give none the blame but thine own self-will, thy proud and aspiring mind, which hath brought thee into the wrath of God and utter damnation. This is most true (quoth Faustus) but tell me Mephostophiles, wouldst thou be in my case as I am now? Yea saith the Spirit (and with that fetcht a great sigh) for yet I would so humble my self, that I would win the favour of God. Then (said Doctor Faustus) it were time enough for me, if I amended. True (said Mephostophiles) if it were not for thy great sins, which are so odious and detestable in the sight of God, that it is too late for

thée, for the wrath of God resteth upon thee. Leave off (quoth Faustus) and tell me my question to my greater comfort.

CHAP. XVII.

Here followeth the second part of Doctor Faustus his life and practices, untill his end.

Doctor Faustus having received denyal of his Spirit to be resolved any more in such questions propounded, forgot all good works, and fell to be a Calender maker by the help of his Spirit, and also in short time to be a good Astronomer or Astrologian: he had learned so perfectly of his Spirit the course of the Sun, Moon and Stars, that he had the most famous name of all the Mathematicians that lived in his time, as may well appear by his works dedicated unto sundry Dukes and Lords, for he did nothing without the advice of his Spirit, which learned him to presage of matters to come, which have come to pass since his death. The like praise won he with his Calenders and Almanacks making: for when he presaged of any thing, operations, and alterations of the Weather or Elements, as wind, rain, fogs, snow, hail, moist, dry, warm, cold, thunder, lightning, it fell so duely out as if an Angel of heaven had forewarned it. He did not like the unskilful Astronomers in our time, that set in Winter, cold, moist air, frosty: and in the Dogdays, hot, dry, thunder, fire: and such like: but he set in all his works, the day and hour, wher, where, and how it should happen. If any wonderful thing were at hand, as mortality, famine, plague, wars, he would set the time and place, in true and just order, when it would come to pass.

CHAP. XVIII.

A question put forth by Doctor Faustus to his Spirit, concerning Astronomy.

NOw Faustus falling to practice, and making his Prognostications, he was doubtful in many points: wherefore he called unto him Mephostophiles his Spirit, saying, I find the ground of the science very difficult to attain unto: for when that I confer Astronomia and Astrologia, as the Mathematicians and ancient Writers have left in memory, I find them to vary, and very much to disagree: wherefore I pray thee to teach me the truth of this matter. To whom his Spirit answered, Faustus thou shalt know, that the practitioners or speculators, or at least, the first inventors of these arts, have done nothing of themselves certain, whereupon thou mayest attain to the true prognosticating or presaging of things concerning the Heavens, or of the influence of the Planets;

Planets; for if by chance some one Mathematician or Astronomer have left behind him any thing worthy of memory, they have so blinded it with Ænigmatical words, blind Characters, and such obscure figures that it is imstipoble for any earthly man to attain the knowledge thereof without the aid of some Spirits, or else the especial gift of God; for such as are the hidden works of God from men, yet do Spirits, that fly and fleet all Elements, know such, and there is nothing to be done, or by the heavens pretended, but we know it, except only the day of Doom: wherefore Faustus learn of me, I will teach the course and recourse of ♄♃♂☉♀☿☽, the cause of winter and summer, the exaltation and declination of the Sun, and Eclipse of the Moon, the distance and height of the Poles and every fixed Star, the nature and opposition of the Elements, fire, air, water and earth, and all that is contained in them, yea, herein there is nothing hidden from me, but only the fifth essence which once thou haddest Faustus at liberty, but now thou hast lost it past recovery, therefore leaving that which will not be again had, learn now of me to make thunder, lightning, hail, snow and rain, the clouds to rend the earth and craggy rocks to shake and split in sunder, the Seas to swell and roze and overrun their marks: knowest thou not that the deeper the Sun shines, the hotter he pierces? so the more thy Art is famous whilst thou art here, the greater shall be thy name when thou art gone. Knowest thou not that the earth is frozen, cold and dry: the water running, cold and moist: the air flying, hot and moist: the fire consuming hot and dry? Yea, Faustus, so must thy heart be inflamed like the fire to mount on high: learn Faustus to fly like myself, as swift as thought from one Kingdom to another, to sit at Princes tables, to eat their dainty fare, to have thy pleasure of their Ladies, wives, and Concubines: to use all their Jewels and costly robes, as things belonging unto thee, and not unto them: learn of me Faustus, to run through walls, doors, and gates of Stone and Iron, to creep into the earth like a Worm, or swim in the water like Fish: to fly in the air like a Bird, and to live and nourish thy self in the fire like a Salamander: so shalt thou be famous, renowned, far spoken of and extolled for thy skill, going on knives not hurting thy feet; carrying fire in thy bosome not burning thy shirt: seeing through the heavens as through a Crystal, wherein are placed the planets, with all the rest of the presaging Comets, the whole circuit of the World the from East to the West, North and South: there shalt thou know Faustus, wherefore the fiery Sphere above, and the signs of the Zodiack do not burn and consume the whole face of the earth, being hindred by placing the two moist Elements between them, the airie clouds and the wavering waves of

water:

water: yea, Faustus, I will learn thee the secrets of Nature, what the cau
is, that the Sun in Summer, being at the highest, giveth all h
heat downwards on the earth, and being in winter at the lowest, give
all his heat upwards into the heavens: that the Snow should be of
great vertue as the honey, and the Lady Saturnia in Occulto, more b
than the Sun in Manifesto. Come on my Faustus, I will make thee
perfect in these ways as my self, I will learn thee to go invisible, to fi
out the Mines of Gold and Silver, the fountains of precious stones, a
the Carbuncle, the Diamond, Saphire, Emerald, Ruby, Topas
Jacinth, Granat, Jaspies, Amethyst: use all these at thy pleasure, sat
thy hearts desire, thy time Faustus weareth away, then why wilt th
not take thy pleasure of the world? Come, up we will go unto Kings
their own Courts, & at their most sumptuous Banquets be their guest
if willingly they invite us not, then perforce we will serve our own tu
with their best meat, and daintiest wine. Agreed quoth Faustus, b
let me pause a while, upon this thou hast even now declared unto me

CHAP. XIX.

How Doctor Faustus fell into despair with himself, for having put a qu
stion unto his Spirit, they fell at variance, whereupon the rout of D
vils appeared unto him, threatning him sharply.

Doctor Faustus revolved with himself the speeches of his Spirit, an
became so woful and sorrowful in his cogitations, that h
thought himself already frying in the hottest flames of Hell: an
lying in this muse, suddenly there appeared unto him his Spirit, de
manding what thing so grieved and troubled his conscience: Wher
at Doctor Faustus gave no answer: yet the Spirit lay very earnest
upon him to know the cause, and if it were possible he would find a re
medy for his grief, and ease him of his sorrows. To whom Faustu
answered, I have taken thee unto me as a servant to do me service, an
thy service will be very dear unto me: yet I cannot have any diligenc
of thee further than thou list thy self, neither dost thou in any thing a
it becometh thee. The Spirit replyed, My Faustus, thou knowest th
I was never against thy commandment as yet, but ready to serve an
resolve thy questions, although I am not bound unto thee in such respect
as concern the hurt of our Kingdom; yet was I always willing to an
swer thee and so am I still: therefore my Faustus say on boldly, wha
is thy will and pleasure? At which words the Spirit stole away th
heart of Faustus, who spake in this sort, Mephostophiles, tell me ho
and after what sort God made the world and all the creatures in it: an

why man was made after the image of God? The Spirit hearing this, answered Faustus, thou knowest that all this is in vain for thee to ask: I know that thou art sorry for that thou hast done, but it availeth thee not; for I will tear thee in a thousand pieces if thou change not thy opinions: and hereat he vanished away. Whereat Faustus, all sorrowful that he had put forth such a question, fell to weeping and to howling bitterly not for his sins towards God, but that the Devil was departed from him so suddenly in such a rage. And being in this perplexity he was suddenly taken with such an extream cold, as if he would have frozen in the place where he sate: in which the greatest Devil in Hell appeared unto him with certain of his hideous and infernal company, in most ugly shapes, that it was impossible to think upon; and traversing the Chamber round about where Faustus sate, Faustus thought to himself, now are they come for me though my time be not come, and that because I have asked such questions of my servant Mephostophiles: at whose cogitations the chiefest Devil which was y Lord unto whom he gave his soul, that was Lucifer, spake in this sort: Faustus I have seen thy thoughts which are not as thou hast vowed unto me, by the vertue of this Letter, and shewed him the Obligation, which he had written with his own blood, wherefore I am come to visit thee, and to shew thee some of our Hellish pastimes, in hope that will draw and confirm thy mind a little more stedfast unto us. Content quoth Faustus, go to, let me see what pastime you can make. At which words the great Devil in his likeness sate him down by Faustus, commanding the rest of the Devils to appear in their form as if they were in Hell. First entred Belial in form of a Bear, with curled black hair to the ground: his ears standing upright: within, his ears were as red as blood, out of which issued out flames of fire, his teeth were at least a foot long, and as white as snow, with a tail three ells long (at the least) having two wings, one behind each arm: and thus one after another they appeared to Faustus in form as they were in Hell. Lucifer himself sate in manner of a man all hairy, but of a brown colour like a Squirrel curled, and his tail turning upwards on his back as the Squirrels use, I think he could crack nuts too like a Squirrel. After him came Beelzebub in curled hair of a horse flesh colour, his head like the head of a Bull, with a mighty pair of horns, and two long ears down to the ground, and two wings on his back with two pricking things like thornes; out of his wings issued flames of fire, his tail was like a Colve. Then came Astaroth in the form of a Worm, going upright on his tail, and had no feet but a tail like a Glow-worm, under his chaps grew two short hands, and his back was cole black, his belly thick in the middle, yellow like Gold, having many bristles on his back

like a hedge-hogge. After him came Cannisgosta, being white and grey mixed, exceeding curled and hairy, he had a head like the head of an Ass, and a tail like a Cat, and claws like an Ox, lacking nothing of an ell broad. Then came Anobis, this Devil had an head like a Dogg, white and black, hair in shape like a Hogg, saving that he had but two feet; one under his throat, the other at his tail: he was four ells long, with hanging ears like a Blood-hound. After him came Dithican, he was a short thief, in the form of a pheasant, with shining feathers, and four feet; his neck was green, his body red and his feet black. The last was called Brachus, with four short feet like a Hedge-hogg, yellow and green; the upper side of his body was brown, and the belly like blew flames of fire, the tail red like the tail of a Monky. The rest of the Devils were in form of unreasonable Beasts, as Swine, Harts, Bears, Wolfs, Apes, Buffes, Goats, Antilops, Elephants, Dragons, Horses, Asses, Lions, Cats, Snakes, Toads and all manner of ugly odious Serpents & Worms, yet came in such sort that every one at his entry into ỳ Hall made their reverence unto Lucifer, & so took their places, standing in order as they came until they had filled the whole Hall, wherewithsuddenly fell a most horrible thunder-clap, that ỳ house shook as if it would have fallen unto the ground: upon which every monster had a muck-fork in his hand, holding them towards Faustus as though they would have run a tilt at him, which when Faustus perceived he thought upon the words of Mepostophiles, when he told him how the souls in hell were tormented being cast from Devil to Devil upon muck-forks, he thought verily to have been tormented there by them in like sort. But Lucifer perceiving his thoughts spake to him, Why Faustus how likest thou this crue of mine? quoth Faustus, why came you not in another manner of shape? Lucifer replyed, we cannot change our hellish form, we have shewed our selves here as we are there: yet can we blind mens eyes in such sort that when we will, we repair unto them as if we were men or Angels of light, although our dwelling be in darkness. Then said Faustus, I like not so many of you together: whereupon Lucifer commanded them to depart, except seven of ỳ principal, forthwith they presently vanished: which Faustus perceiving, he was somewhat better comforted, and spoke to Lucifer, Where is my servant Mephostophiles? let me see if he can do the like: whereupon came a fierce Dragon flying, and spitting fire round about the house, and coming towards Lucifer, made reverence, and then changed himself to the form of a Fryer, saying, Faustus what wilt thou? Faustus said, I will that thou teach me to transform my self in like sort, as thou and the rest have done: then Lucifer put forth his paw

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and gave Faustus a book saying, Hold do what thou wilt, which he looking upon, straightways changed himself into a Hogg, then into a Worm, then into a Dragon, and finding this for his purpose it liked him well. Quoth he to Lucifer, and how cometh it that so many filthy forms are in the world? Luciter answered: They are ordained of God, as plagues unto men, and so shalt thou be plagued (quoth he:) Whereupon came Scorpions, Wasps, Emets, Bees and Gnats, which fell to stinging and biting him, and all the whole house was filled with a most horrible stinking fogg, insomuch that Faustus saw nothing but still was tormented: wherefore he cryed for help, saying Mephostophiles, my faithful servant, where art thou? help, help, I pray thee: hereat the Spirit answered nothing, but Lucifer himself said, Ho, ho, ho, Faustus how likest thou the creation of the World? and incontinent it, was fair again, and the Devils and all the filthy Cattel were banished, only Faustus was left alone seeing nothing, but hearing the sweetest musick that ever he heard before, at which he was so ravished with delight that he forgot his fears he was in before, and it repented him that he had seen no more of their pastime.

CHAP. XX.

How Doctor Faustus desired to see Hell, and of the manner how he was used therein.

DOctor Faustus bethinking how his time went away, and how he had spent eight years thereof, he meant to spend the rest to his better contentment, intending quite to forget any such motions as might offend the Devil any more: wherefore on a time he called his Spirit Mephostophiles, and said unto him, Bring thou hither unto me thy Lord Lucifer or Belial; he brought him (notwithstanding) one that was called Beelzebub, the which asked Faustus his pleasure? Quoth Faustus, I would know of thee if I might see Hell, and take a view thereof? That thou shalt said the Devil, and at midnight I will fetch thee. Well, night being come, Doctor Faustus awaited very diligently for the coming of the Devil to fetch him, and thinking that he tarried all too long, he went to the window, where he pulled open a casement, and looking into the Element, he saw a cloud in the North, more black and darker, and obscurer than all the rest of the sky, from whence the wind blew most horribly right into Faustus his chamber, and filled the whole house with smoak, that Faustus was almost smothered: hereat fell an exceeding thunder clap, and withall

came a great rugged black Bear, all curled, and upon his back a Chair of beaten Gold, and spake to Faustus, saying, S , up and away with me; and Doctor Faustus that had so long abode in the smoak, wished rather to be in hell than there, got on the Devil, and so they went on together. Mark how the Devil blinded him and made him believe he carried him into Hell, for he carried him into the Lake, where Faustus fell into a sound sleep, as if he had sate in a warm water or bath: at last they came to a place which burneth continually with flashing flames of fire and brimstone; whereout issued an exceeding mighty clap of thunder with so horrible a noise that Faustus awaked: but the Devil went forth on his way, and carried Faustus therein, yea notwithstanding however it burnt Doctor Faustus felt no more heat than as it were y glimps of the Sun in May, there he heard all manner of musick to overcome him, but saw none playing on them; it pleased him well, but he durst not ask, for he was forbidden it before. To meet the Devil and the guest that came with him, came three ugly Devils, the which ran back again before the Bear, to make the way: against whom there came running an exceeding great Hart, which would have thrust Faustus out of his chair: but being defended by the other three Devils, the Hart was put to the repulse: thence going on their way, Faustus looked and behold there was nothing but Snakes and all manner of venemous beasts about him, which were exceeding great; unto the which Snakes came many Storks, and swallowed up all the whole multitude of Snakes, that they left not one: which when Faustus saw he marvelled greatly: But proceeding further on their hellish voyage, there came forth out of an hollow cliff an exceeding great flying Bull, the which with such a force hit Faustus his Chair with his head and horns, that he turned Faustus and his Bear over and over, so that the Bear banished away: whereat Faustus began to cry, Oh woe to me that ever I came here: for he thought there to have been beguiled of the Devil, and to make an end before his time appointed or condition of the Devil: but shortly after came to him a monstrous Ape, bidding Faustus to be of good cheer, and said get upon me: all the fire in Hell seemed to Faustus to have been put out, wherepon followed a monstrous thick fog that he saw nothing, but shortly it seemed to him to wax clear, where he saw two great Dragons fastned unto a Waggon, in the which the Ape ascended and set Faustus therein, forth drew the Dragons into an exceeding dark cloud, where Faustus saw neither Dragons nor Chariot wherein he sate, and such were the cryes of tormented Souls, with mighty thunderclaps, and flashing lightnings about his ears, that poor Faustus shook for fear; Upon this they came to a water, stinking

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and filthy, thick like mud, into the which ran the Dragons sinking under with Waggon and all, but Faustus felt no water but as it were a small mist, saving that the waves beat so sore upon him, that he saw nothing under and over him but only water, in the which the left his Dragons, Eye and Waggon: and sinking yet deeper and deeper, he came at last as it were upon a high Rock, where the waters parted and left him thereon: but when the water was gone, it seemed to him he should there have ended his life, for he saw no way but death: the Rock was so high from the bottom as heaven is from the earth: there sate he seeing nor hearing any man, and looked ever upon the Rock: at length he saw a little hole out of the which issued fire; thought he how shall I now do? I must either fall to the bottom or burn in the fire or sit in despair: with that in his madness he gave a skip into the fiery hole, saying hold you infernal hags, take here this sacrifice as my last end, that which I have justly deserved: upon this he was entred, and finding himself as yet unburned or touched of that fire, he was the better appayed: but there was so great a noise that he never heard the like before, it passed all the thunder that ever he had heard: and coming down further to the bottom of the Rock, he saw a fire, wherein were many worthy and noble personages, as Emperours, Kings, Dukes and Lords, and many thousands more tormented souls, at the edge of which fire, ran a most pleasant, clear, and cold water to behold, into the which many tormented souls sprang out of the fire to cool themselves, but being in freezing cold, they were constrained to return again into the fire, and thus wearied themselves and spent their endless torments out of one labyrinth into another, one while in heat, another while in cold: but Faustus standing here all this while gazing on them that where thus tormented, he saw one leaping out of the fire, shrieching horribly, whom he thought to have known, wherefore he would fain have spoken unto him, but remembring he was forbidden, he refrained speaking. Then this Devil that brought him in, came to him again in likeness of a Bear, with the chair on his back, and bad him sit up, for it was time to depart: so Faustus got up and the Devil carried him out into the air, where he had so sweet musick, that he fell asleep by the way. His boy Christopher being all this while at home, and missing his master so long, thought his master would have tarried and dwelt with the Devil for ever, but whilest his boy was in these cogitations his master came home; for the Devil brought him home fast asleep as he sate in his chair, and threw him on his bed, where (being thus left of the Devil) he lay untill day. When he awaked, he was amazed, like a man that had been in a dark dungeon: musing with himself

himself if it were true or false that he had seen Hell, or whether he was blinded or not: but he rather perswaded himself he had been there than otherwise, because he had seen such wonderful things: wherefore he most carefully took pen and ink, and wrote those things in order as he had seen: which writing was afterwards found by his boy in his study which afterwards was published to the whole City of Wittenburg in Print for example to all Christians.

CHAP XXI.

How Doctor Faustus was carried through the air, up to the heavens to see the whole world, and how the Skie and Planets ruled: after the which he wrote a letter to his freind of the same to Liptzig, and how he went about the world in eight days.

THis Letter was found by a Free-man and Citizen of Wittenburg written with his own hand, and sent to his friend a Liptzig a Physician, named Love Victori, the contents of which were as followeth; Amongst other things (my beloved friend and brother) I remember yet the former friendship we had together, when we were School-fellows and Students in the University at Wittenburg whereas you first studied Physick, Astronomy, Astrology, Geometry, and Cosmography, I to the contrary (you know) studied Divinity, notwithstanding now in any of your own studies I am sure I have proceeded further than your self: for sithence I have began I have never erred, for (might I speak it without affecting my own praise) my Kalenders and other practices have not only the commendations of the common sort, but also the chiefest Lords and Nobles of this our Dutch Nation, because (which is chiefly to be noted) I write and presage of matters to come, which all accord and fall out as right as if they had been already seen before. And for that (my beloved Victory) you write to know my voyage which I made unto the heavens, the which (as you certifie me) you have had some suspicion of, although you partly perswade your self that it is a thing impossible; no matter for that, it is as it is, and let it be as it will, once it is done in such manner as now according unto your request, I will you here to understand.

I being once laid in my bed, and could not sleep for thinking on my Kalender and practice, I marvelled with my self how it were possible that the Firmament should be known, and so largely written of by men, or whether they write true or false, by their own opinions and suppositions, or by due observation and true course of the heavens. Behold, I thought my house would have been blown down, so that all my doors and chests flew open, whereat I was not a little astonished, for withall I heard a groaning voice, which said, Get up, the desire of thy heart, mind and

thought

thought thou shalt see. At the which I answered, What my heart desireth that would I fain see, and to make proof if I shall see, I will away with thee. Why then (quoth he) look out at the window, there cometh a messenger for thee: that did I, and behold there stood a Waggon with two Dragons before it to draw the same, and all the Waggon was of a light burning fire, and for that the Moon shone I was the willinger at that time to depart, the voice spake again, sit up and let us away, I will (said I) go with thee, but upon condition, that I may ask after all things that I see, hear or think on: the voice answered I am content for this time. Hereupon I got me into the Waggon, so that the Dragons carried me upright into the air.

The Waggon had four wheels, the which rattled so, and made such a noise, as if it had been all this while running on the stones, and round about us flew flames of fire: and the higher that I came, the more the earth seemed to be darkned, so that methought I came out of a Dungeon; and looking down from Heaven, behold Mephostophiles my Spirit and servant was behind me, and when he perceived that I saw him, he came and sate by me, to whom I said, I pray thee Mephostophiles whither shall I go now? let not that trouble thy mind, said he; and yet they carried us higher up. And now will tell thee (good friend & schoolfellow) what things I have seen and proved: for on the Tuesday went I out and on Tuesday seven nights following I came home again, that is eight dayes, in which time I slept not, no not one wink came within mine eyes: and we went invisible of any man: and as the day began to appear, after the first nights journey, I said to my Spirit Mephostophiles, I pray thee how far have we now ridden, I am sure thou knowest, for methinks we have ridden exceeding far, the world seemeth so little. Mephostophiles answered me, My Faustus, believe me that from the place from whence thou camest unto this place where now we are, is already forty seven leagues right in bright. And as the day increased, I looked down into the world, Asia, Europe, and Africa, I had a sight of: and being so high quoth I to my Spirit, tell me how these Kingdoms lie, and what they are called? the which he denied not, saying, See this on our left hand is Hungaria, this is also Prussia on our left hand, and Poland, Muscovia, Tartaria, Silesia, Bohemia, Saxony; and here on our right hand, Spain Portugal France, England and Scotland: then right on before us lie the Kingdoms of Persia, India, Arabia, the King of Althar, and the great Cham: now are we come to Wittenburg, and are right over the Town of Weim, in Austria, and ere long we will be at Constantinople, Tripoli, and Jerusalem, and after will we pierce the frozen Zone, and shortly touch the Horizon and the Zenith of Wittenburg. There looked

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I on the Ocean Sea, and beheld a great many Ships and Galleys ready to the battel one against another: and thus I spent my journey: now I cast my eyes here, now there, towards South, North, East and West. I have been in one place where it rained and hailed, and in another where the Sun shone excellent fair, and so I think that I saw most things in and about the world, with great admiration, that in one place it rained, and in another hail and snow; on this side the Sun shone bright some hills covered with snow never consuming, others were so hot that grass and trees were burned and consumed therewith. Then looked I up to the Heavens and beheld they went so swift, that I thought they would have sprung in thousands: Likewise it was so clear and so hot that I could not gaze upon it, it so dimmed my sight: and had not my Spirit Mephostophiles covered me as it were with a shadowing cloud I had been burnt with the extream heat thereof: for the sky the which we behold here when we look up from the earth, is so fast and thick as a wall, clear and shining bright as Crystal, in the which is placed the Sun, which casteth forth his rayes and beams over the whole World, to the uttermost confines of the Earth. But we think that the Sun is very little: no it is altogether as big as the world: Indeed the body substantial is but little in compass, but the rayes or stream that it casteth forth by reason of the thing wherein it is placed, maketh him to extend and shew himself, all over the whole World: and we think that the Sun runneth his course, and that the Heavens stand still; no it is the Heavens that moves his course, and the Sun abideth perpetually in his place, he is permanent and fixed in his place, and although we see him beginning to ascend in the Orient or East, at the highest in the Meridian or South, setting in Occident or West, yet is he in the lowest in Septentrio or North, and yet he moveth not, it is the Axle of the Heavens that moveth the whole Firmament, being a Chaos or confused thing: and for that proof I will shew thee this example: like as thou seest a bubble made of water and sope blown out of a quill, it is in form of a confused mass or Chaos, and being in this form is moved at pleasure of the wind which runneth round about that Chaos, and moveth him also round, even so the whole Firmament or Chaos, wherein are placed the Sun and the rest of the Planets, is turned and carried at the pleasure of the Spirit of God, which is wind: yea Christian Reader, to the Glory of God, and to the profit of thy soul, I will open unto thee a Divine opinion touching the rule of this confused Chaos, far more than my rude German Author, being possessed with the Devil, was able to utter, and prove some of my sentences before to be true, look into Genesis, into the works of God, at the creation of the World, there shalt thou

thou find that the Spirit of God moved upon the water, before Heaven and Earth were made. Mark how he made it, and how by his Word every Element took his place: these were not his Works but his Words, for all the Words he used before, concluded afterwards in one Work, which was in making Man: mark Reader with patience, for thy souls health, see into all that was done by the Word and Works of God; Light and Darkness was, the Firmament stood, and the great and little light in it, the moist waters were in one place, the earth was dry, and every Element brought forth according to the word of God, now follow his works, he made man after his own Image; how? out of the earth. The earth will shape no Image without water, there was one of the Elements: But all this while where was Man? All Elements were at the Word of God: man was made, and in a form by the Work of God, yet moved not that work before God had breathed the Spirit of Life into his nostrils, and made him a living soul: Here was the first wind and Spirit of God out of his own mouth: which we have likewise from the same seed which was only planted by God in Adam: which wind, breath or Spirit, when he had received, he was living and moved on earth, for it was ordained of God for his habitation, but the Heavens are the habitation of the Lord: and like as I shewed before of the bubble or confused Chaos made of water and slope, through the wind and breath of man is turned round, and carried with the wind: even so the Firmaments wherein the Sun and the rest of the Planets are fixed, be moved, turned, and carried with the wind, breath and Spirit of God; for the Heavens and Firmaments are moveable as the Chaos, but the Sun is fixed in the Firmament. And further (my good School-fellow) I was thus nigh the Heavens, where methought every Planet was but as half the Earth, and under the Firmament ruled the Spirits in the air: As I came down, I looked upon the World and Heavens, and methought that the Earth was inclosed (in comparison) within the Firmament as the yolk of an egg within the white, and methought that the whole length of the earth was not a span long, and the water was as it had been twice as broad and as long as the earth: Even thus at eight daies end I came home again, and fell asleep, and so I continued sleeping three daies and three nights together, and the first hour I awaked, fell fresh again to my Calenders, and have made them in right ample manner as you know: and to satisfie your request, for that you write unto me I have (in consideration of our old friendship had at the University of Wittenburg) declared unto you my heavenly voyage, wishing no worse unto you than unto my self, that is, that your mind were as mine in all respects.

Dixi Doctor Faustus the Astrologian.

CHAP. XXII.

How Doctor Fauſtus made his journey through the principal and moſt famous Lands in the world.

DOctor Fauſtus having overrun fifteen years of his appointed time, he took upon him a journey, with full intent to ſee the whole world, and calling his Spirit Mephoſtophiles unto him he ſaid, Thou knoweſt that thou art bound unto me upon conditions to perform and fulfil my deſire in all things, wherefore my intent is to viſit the whole face of the earth, viſible and inviſible when it pleaſeth me, therefore I command thee injoyn thereto the ſame. Whereupon Mephoſtophiles anſwered, I am ready my Lord at thy commandment: and forthwith the Spirit changed himſelf into the likeneſs of a flying horſe, ſaying, my Fauſtus ſit up I am ready. Doctor Fauſtus ſoftly ſate upon him, and forwards they went: Fauſtus came through many a land and Province, as Pannonia, Auſtria, Germany, Bohemia, Sileſia, Saxony, Meſſene, During Frankland, Swaalband, Byerland, Syria, Corinthia, Poland, Litaw, Leſland, Pruſſia, Denmark, Muſcovia Tartaria, Turky, Perſia, Cathai, Alexandria, Barbaria, Ginney, Perut, the ſtraights of Magellane, India, all about the frozen Zone, and Terra incognita, Nova Hiſpaniola, the Iſles of Terzera, Madera, Saint Michaels, the Canaries, and the Trenoriroccio, into Spain, the Mainland, Portugal, Italy, Campania, the Kingdom of Naples, the Iſles of Sicilia, Malta, Majorca, Minorca, to the Knights of the Rhodes, Candy or Crete, Cypreſs, Corinth, Switzerland, France, Freezland, Weſtphalia, Zeland, Holland, Brabant, and all the ſeventeen Provinces in Netherland, England, Scotland, Ireland, and America, and Iſland, the out Iſles of Scotland, the Orcade, Norway, the Biſhoprick of Bream; and ſo home again. All theſe Kingdoms, and Provinces, and Countries, he paſſed in 25 dates, in which time he ſaw nothing that delighted his mind, wherefore he took little reſt at home, and burning in deſire to ſee more at large, and to behold the ſecrets of each Kingdom, he ſet forward again on his journey upon his ſwift horſe Mephoſtophiles, & came to Trent, for that he chiefly deſired to ſee this Town, and the Monuments thereof, but there he ſaw not many wonders, except two fair Palaces that belonged unto the Biſhop, and alſo a mighty large Caſtle that was built with brick, with three walls, and three great trenches, ſo ſtrong that it was impoſſible for any Princes power to winn: then he ſaw a Church wherein was buried Simeon, and 9 great Biſhop of Rome, their tombs are of moſt ſumptuous ſtone marble cloſed and joyned together with great bars of Iron: from thence he departed to Paris, where he ſhed well the Academy; and what place or Kingdom ſoever fell in his mind,

mind, the same he visited. He came from Paris to Mentz, where the River of Maine falls into the Rhine, notwithstanding he tarried not long there, but went into Campania, and in the Kingdom of Neapoly, in which he saw an innumerable sort of Cloysters, Nunneries, & Churches, and great houses of stone, the streets fair and large, and straight forth from one end of the Town to the other all alike, and all the pavement of the City was of brick, and the more it rained in the Town, the fairer the streets were: There saw he the Tomb of Virgil, and the high way that he cut through the mighty hill of stone in one night, the whole length of an English mile, where he saw the number of Gallies, and Argezies that lay there at the City head, the Wind-mill that stood in the water, the Castle in the water, and the houses above the water, where many Gallies might ride most safely from rain or wind: then he saw the Castle on the hill over the Town, and many monuments therein, also the hill called Vesuvius, whereon groweth all the Grecish wine, and most pleasant sweet Olives. From thence he came to Venice, whereas he wondred not a little to see, a City so famously built standing in the Sea, where through every street the water came in such largeness, that great Ships and Barks might pass from one street to another, having yet a way on both sides the water whereon men and horses might pass: He marvelled also how it was possible so much victual to be found in the Town and so good cheap, considering that for a whole league nothing grew near the same. He wondred not a little at the fairness of Saint Marks place, and the sumptuous Church standing thereon, called Saint Mark, how all the pavement was set with coloured stones, and all the Rood or loft of the Church double guilded over. Leaving this he came to Padua, beholding the manner of their Academy, which is called the Mother or Nurse of Christendom, there he heard the Doctors, and saw the most of the Monuments in the Town, entred his name in the University of the German Nation, and wrote himself Doctor Faustus, the unsatiable speculator: then saw he the worthiest Monument in the world for a Church, named Saint Anthonies Cloyster, which for the Pinacles thereof, and the contrivement of the Church, hath not the like in Christendom. The Town is fenced about with three mighty Walls of stone and earth, betwixt the which runneth goodly ditches of water, betwixt every four and twenty hours passeth Boats betwixt Padua & Venice with passengers, as they do here betwixt London & Gravesend, and even so far they differ in distance: Faustus beheld likewise the Council-house and Castle, with no small wonder. Well, forward he went to Rome, which lay and doth yet lie on the River Tibris, the which dividerh the City into two parts: over the River are four great stone

Bridges, and upon the one Bridge, called Ponte Saint Angelo, is the Caſtle of Saint Angelo, wherein are ſo many great caſt pieces, as there are dates in the year, each piece as will ſhoot ſeven bullets at with one fire: To this Caſtle cometh a privy vault from the Church and the Palace of Saint Peter, through the which the Pope (if any danger be) paſſeth from his Palace to the Caſtle for ſafe-guard: The City hath eleven gates, and a hill called Vaticinium, whereupon Saints Peters Church is built: In that Church the Holy Fathers will hear no confeſſion without the penitent bring money in his hand. Adjoyning to the Church is the Campo Santo, in the which Carolus Magnus built, where every day thirteen Pilgrims have their dinners ſerved at the beſt; that is to ſay, Chriſt and his twelve Apoſtles; hard by this he viſited the Churchyard of Saint Peters, where he ſaw that Pyramid that Julius Cæſar brought forth of Africa: it ſtood in Fauſtus his time leaning againſt the Church wall of Saint Peters: but Pope Sixtus hath erected it in the middle of Saint Peters Church-yard, it is fourteen fathom long, and at the lower end five fathom four ſquare, and ſo forth ſmaller upwards; on the top is a Crucifix of beaten gold, the ſtone ſtanding on four Lions of Braſs. Then he viſited the ſeven Churches of Rome, that were Saint Peters, Saint Pauls, Saint Sebaſtian, Saint John Lateran, Saint Laurence, Saint Mary Magalen, and Saint Mary Majora. Then went he without the Town, where he ſaw the Conduits of waters that run level through hill and dale, bringing water into the Town fifteen Italian miles off. Other mountains he ſaw, too many to recite but amongſt the reſt he was deſirous to ſee the Popes Court, and his manner of ſervice at his Table, wherefore he and his Spirit made themſelves inviſible, and came to the Popes Court, and privy chamber where he was; there ſaw he many ſervants attending on his Holineſs, with many a flattering ſycophant carrying his meat: and there he marked the Pope, and the manner of his ſervice, which he ſeeing to be ſo unmeaſurable, and ſumptuous: Fye (quoth Fauſtus) Why had not the Devil made a Pope of me: Fauſtus ſaw there notwithſtanding ſuch as were like to himſelf, proud, ſtout, wilful, gluttons, drunkards, whoremongers, breakers of wedlock, and followers of all manner of ungodly exceſs: wherefore he ſaid to his Spirit, I thought I had been alone a hog or pork of the Devils, but he muſt bear with me a little longer: for theſe hogs of Rome are ready fatted, and fitted to make him roaſt meat; the Devil might do well to ſpit them all, and bake them to the fire, and let him ſummon the Nuns to turn the ſpit: for as none muſt confeſs the Nun but the Fryer, ſo none ſhould turn the roaſting Fryer but the Nun. Thus continued Fauſtus three days in the Popes Palace, and yet had

to last to his meat, but stood still in the Popes chamber, and saw every thing whatsoever it was. On a time the Pope would have a feast prepared for the Cardinal of Pavia; and for his first welcome, the Cardinal was bidden to dinner, and as he sate at meat, the Pope would ever be blessing and crossing over his mouth: Faustus would suffer it no longer, but up with his fist and smote the Pope on his face, and withal he laughed that the whole house might hear him, yet none of them saw him, or knew where he was: the Pope perswaded his company that it was a damned soul, commanding Mass presently to be said for his delivery out of Purgatory, which was done: the Pope sate still at meat, but when the latter mess came to the Popes board, Doctor Faustus laid hands thereon, saying this is mine, and so he took both dish and meat, and flew into the Capitol or Campadolia, calling his Spirit unto him, and said come let us be merry, for thou must fetch me some wine, and the cup that the Pope drinks of; and hereupon morte caval we will make good cheer in spight of the Pope and all his fat Abbey lubbers. His Spirit hearing this departed towards the Popes chamber, where he found them yet sitting quaking: wherefore he took from before the Pope the fairest piece of Plate or drinking goblet and a flagon of wine, and brought it to Faustus: but when the Pope and the rest of his crew perceived they were robbed, and knew not after what sort, they perswaded themselves that it was a damned soul that before had bored the Pope so, and that smote him on the face; wherefore he sent commandment through the whole City of Rome, that they should say a mass in every Church and ring all the bells, for to lay the walking Spirit, and to curse him with bell, book, and candle that so invisibly had misused the Popes Holiness, with the Cardinal of Pavia, and the rest of their company: but Faustus notwithstanding made good cheer with that which he had beguiled the Pope of, and in the midst of the Order of Saint Bernards barefooted Friers, as they were going on procession through the Market place called campo de fiore he let fall his plate dish, and cup, and withal for a fare well, he made such a thunder-clap and storm of rain, as though heaven and earth would have met together, and left Rome, and came to Millain in Italy, near the Alps or borders of Switzerland, where he praised much to his Spirit the pleasure of the place, the City being founded in so brave a plain, by the which ran most pleasant Rivers on every side of the same, having besides within the compass or circuit of seven miles, seven small Seas: He saw also therein many fair places, and godly buildings, the Dukes Palace, and the mighty strong Castle, which is in a manner half the bigness of the Town. Moreover, it liked him well to see the Hospital of Saint Marys, with divers other things. He did there nothing worthy of

memory, but he departed back again towards Bolognia, and from thence to Florence, where he was well pleased to see the pleasant walks of Marchants, the goodly vaults of the City, for that almost the whole City is vaulted, and the houses themselves are built outwardly in such sort that the people go under them as under a vault: Then he perused the sumptuous Church in the Dukes Castle, called Nostra Dama, our Ladies Church: in which he saw many monuments, as a Marble Horse most huge to look upon, the gates of the Castle are Well mettal, wherein are graven the holy Patriarchs, with Christ and his Twelve Apostles and divers other Histories out of the old and new Testament: Then went he to Senia, where he highly praised the Church and Hospital of Sancta Maria formola, with the goodly buildings, and especially the fairness and greatness of the City, and beautiful women: then came he to Lions in France, where he marked the situation of the City, which lay between two hills, inbironed with two waters: one worthy monument pleased him well, that was the great Church, with the Image there in: he commended the City highly for the great resort that it had unto it of strangers: From thence he went to Cullen, which lieth upon the River of Rhine, wherein he saw one of the antientest Monuments in the world the which was the Tomb of the three Kings that came by the Angel of God and their knowledge they had in the Stars to worship Christ, which when Faustus saw, he spake in this manner: Ah alas good men how have you erred, and lost your way? you should have gone to Palestina and Bethlehem in Juda, how came you hither? Or belike after your death you were thrown into Mare Mediterraneum, about Tripolis in Syria, and so you steered out of the straights of Gibralterra, in the Ocean Sea, and so into the Bay of Portugal; and not finding any rest, you are driven along the coast of Gallicia, Biskey and France, and into the Narrow Seas; Then from thence unto Mare Germanicum, and taken up I think about the Town of Dort in Holland, you were brought to Cullen to be buried, or else (I think) you came most easily with a whirl-wind over the Alps, and being thrown into the River of Rhine, it conveyed you to this place where you are kept a Monument. Then saw he the Church of Saint Ursula, where remains a Monument of the thousand Virgins: it pleased him also to see the beauty of the women. Not far from Cullen lieth the Town of Ach, where he saw the gorgeous Temple that the Emperour Carolus Quartus built of Marble stone for a remembrance of him, to the end that all his Successors should there be Crowned. From Cullen in Ach, he went to Geneva a City in Savoy lying near Switzerland, it is a Town of great traffick, the Lord thereof is a Bishop, whose Wine-seller Faustus and his Spirit differed for the love of his

is good wine. From thence he went to Strasburg, where he beheld the straitest Temple that ever he had seen in his life before, for on every side thereof he might see thorow, even from the covering of the Pinster, to the top of the Pinacle, and it is named one of the wonders of the World: wherefore he demanded why it is called Strasburg: his Spirit answered, because it hath so many high ways common to it on every side, for Stros in Dutch is a high-way, and hereof came the name; Yea, (said Mephostophiles) the Church that thou so wonderst at, hath more revenues belonging to it, than the twelve Dukes of Silesia are worth, for there pertain unto this Church fifty five Towns, and four hundred sixty three Villages, besides many houses in the Town. From thence went Faustus to Basil, in Switzerland, where the River of Rhine runneth through the Town parting the same as the River of Thames doth London: In the Town of Basil he saw many rich Monuments, the Town walled with brick round about, without it goeth a great Trench: no Church pleased him but the Jesuits Church, which was sumptuously builded, and set full of Alabaster Pillers. Faustus made answer and said, That before this City was founded, there used a Basiliscus, a kind of Serpent: this Serpent killed as many men, women, and children, as he could get: but there was a Knight that made himself a cover of Crystal to come over his head and down to the ground, and being first covered with a black cloth, over that he put the Crystal, and so boldly went to see the Basiliscus, and finding the place where she haunted, he expected her coming, even before the mouth of her Cave, where standing a while, the Basiliscus came forth, where when she saw her own venemous shadow in the Crystal she split in a thousand pieces, wherefore the Knight was richly rewarded of the Emperour, after the which the Knight founded this Town upon the place where he had slain the Serpent, and gave it the name of Basil in remembrance of his deed.

From Basil Faustus went to Costnitz in Switz, at the head of the Rhine, where is a most sumptuous Bridge that goeth over the Rhine, even from the gates of the Town to the other side of the stream at the head of the River of Rhine, is a small Sea called of the Switzers the black Sea, twenty thousand paces long, and fifty hundred paces broad. The Town Costnitz took the name of this, the Emperour gave it a Clown for expounding of his Riddle; wherefore the town named the Clown Costnitz, that is in English, Costume nothing. From Costnitz he came to Ulm, where he saw the sumptuous Town house built by two and fifty of the antient Senators of the City: It took the name Ulm, because the whole Land thereabouts is full of Elme: but Faustus, minding to depart from thence, his Spirit said unto him, Faustus, think of the

Town

Town as you will, it hath three Dukedoms belonging to it, the which they have bought with ready money. From Ulm he came unto Wurtzberg the chiefest Town in Frankland, wherein the Bishop altogether keeps his Court, through the which Town passeth ỳ River Mayne, which runs into the Rhine: near about groweth strong and pleasant Wine, the which Faustus well proved; the Castle standeth on a hill on the North side of the Town, at the foot thereof runneth the River: this Town is full of beggerly Fryers, Nuns, Priests, and Jesuits: for there are five sorts of begging Fryers, besides three Cloysters of Nuns; at the foot of the Castle stands a Church, in the which there is an Altar, where are ingraven the four Elements, and all the others and degrees in heaven that any man of understanding whatsoever that hath a sight thereof may say that it is the artificialleſt thing that ever he beheld. From thence he went to Norenberg, whither as he went by the way, his Spirit informed him that the Town was named of Claudius Tiberius, the Son of Nero the Tyrant. In the Town are two famous Cathedral Churches, one called Saint Sabelt, the other Saint Laurence: in which Church stand all the Reliques of Carolus Magnus, that is to say, his cloak, his hose, his doublet, his sword and Crown, the Sceptre and Apple: it hath a very glorious gilded conduit in the Market place of Saint Laurence: in which conduit is the spear that thrust our Saviour into the side, and a piece of the holy Cross, the Wall is called the fair wall of Norenberg, and 528 streets, 160 wells, 4 great and 2 small clocks, 6 great gates, and 2 small doors, 8 stone Bridges, 12 small hills, 10 fair market places, 13 common hot houses, 10 Churches within the Town are twenty wheels of water mill, it hath 138 tall ships, two mighty Town Walls of hewed stone and earth, with very deep trenches, the walls have 180 Towers about them, and four fair platforms, ten Apothecaries, ten Doctors of the common Law, Fourtéen Doctors of Physick. From Norenberg he went to Auspurg, where at the break of day he demanded of his Spirit whereupon the Town took his name? This Town (quoth he) hath had many names: when it was first built, it was calle. Vindelica: secondly it was called Vindria the iron bridge; lastly, by the Emperour Octavius Augustus, it was called Augusta, and by the corruption of Language, the Germans had named it Auspurg. Now for because that Faustus had been there before, he departed (without seeing their Monuments) to Ravensburg, where his Spirit certified him that the City had seven names; the first Tiperia, the second Quadratis, the third Heasp lis, the fourth Reginopolis, the fifth Imbripolis, the sixth Ratisbona, the last Ravensburg. The situation of this City pleased Faustus well, also the strong and sumptuous building

the walls thereof runneth the River Danubius, in Dutch called Danow, into which not far from the compass of the City falleth near hand three-score other small Rivers and fresh Waters: Faustus also liked the sumptuous Stone Bridge over the same water, with the Church standing thereon, the which was founded Anno 1115. the name thereof is cal'd St. Remedian: in the Town Faustus went into the Celler of an Inn-holder, and let out all the Beer and wine that was in the Celler. After which feat, he returned into Mentz in Bavaria, a right Princely Town: the Town appeared as if it were new, with great streets therein, both of breadth and length: from Mentz to Salisburg, where the Bishop is always resident: here he saw all the commodities that were possible to be seen: for at the Hill he saw the form of a Well made in Crystal (a huge thing to look upon) that every year groweth bigger and bigger, by reason of the freezing cold. From thence he went to Vienna in Austria, the Town is of great antiquity, that it is not possible to find the like; in this Town said the Spirit, is more wine than water, for all under the Town are Wells, the which are filled every year with Wine, and all the water y^t they have runneth by this Town, this is the River Danubius. From thence he went into Prage, the chief City of Bohemia; this is divided into three parts, that is old Prage, little Prage, and new Prage: little Prage is the place where the Emperours Court is placed: upon an exceeding high Mountain there is a Castle, where are two fair Churches: in the one he found a Monument which might well have been a mirrour for himself, and that was the Sepulchre of a notable Conjurer, which by his Magick had so inchanted his Sepulchre, that whosoever set foot thereon, should be sure never to die in their beds. From this castle he came and went down over the Bridge; this Bridge hath 24 Arches, and in the middle of the Bridge stands a very fair Monument, being a Cross builded of stone, and most artificially carved. From thence he went into the old Prage, the which is separated from the new Prage with an exceeding deep Ditch, and round about inclosed with a wall of brick; unto this is adjoyning the Jews Town, wherein are thirteen thousand men, women, and children, all Jews; there he viewed the Colledge and the Gardens where all manner of strange beasts are kept; and from thence he fetched a compass round about the three Towns, whereat he wondred greatly to see so mighty a City stand all within the walls. From Prage he flew into the air, and bethought himself what he might do, or which way to take; so looked round about, and beheld he espied a passing fair City, which lay not far from Prage, about some four and twenty miles, and that was Bressaw in Silesia, in which when he was entred, it seemed to him that he had been in Paradise, so neat

and clean were the streets, and so sumptuous were their buildings. In the City he saw not many wonders except the Brazen Virgin that standeth on a Bridge ober the water, and under the which standeth a Mill like a paper-mill, which Virgin is made to do execution upon those disobedient Town-born Children, that be so wild that their Parents cannot bridle them: which when any such are found with some heinous offence turning to the shame of their Parents and Kindred, they are brought to kiss the Virgin which openeth her arms: the person then to be executed kisseth her, then doth she close her arms together with such violence, that she crusheth out the breath of the party, breaketh his bulk and so he dyeth: but being dead she openeth her arms again and letteth the party fall into the Mill, where he is stamped into small morsels which the water carrieth away, so that no part is found again. From Breslaw he went towards Cracovia in the Kingdom of Polonia, where he beheld the Academy, the which pleased him wonderful well: In the City the King most commonly holdeth his Court at a Castle, in which Castle are many famous Monuments; there is a most sumptuous Church in the same, in which standeth a silver Altar gilded, and set with rich stones, and ober it is a cobenance full of all manner of silver Ornaments belonging to Mass. In the Church hangeth the jaw bones of a huge Dragon, that kept the Rock before the Castle was edified thereon: It is full of all manner of munition, and hath always victuals for three years to serve three thousand men; through the Town runneth a River called the Vestnall or Wessell, where ober is a fair wooden Bridge: this water dibideth the Town and Gasmere, in this Gasmere dwell the Jews, being a small walled Town by themselves, to the number of 25000 men, women and children: within one mile of the Town there is a salt mine where they found stones of pure salt, 1000 pound, 2000 pound, or more in weight, and that in great quantity; this salt is as black as the New-castle coals when it comes out of the mines, but being beaten to powder it is as white as snow. The like they have four miles from thence at a Town called Backma: From thence Faustus went to Sandetz, the Captain thereof was called Don Spicket Jordan, in this Town are many monuments, as the Tomb and Sepulchre of Christ, in as ample manner as that is at Jerusalem, at the proper costs of a Gentleman, that went thrice a year to Jerusalem from that place, and returned again: not far from ϕ. Town is a new Town wherein is a Nunnery of the Order of Saint Diocletian, into which Order may none come except they be Gentlewomen, and well formed, and fair to look upon, the which pleased Faustus well; but having a will to travel further, and to see more wonders, mounting up

towards

toward the Eaſt ouer many Lands and Prouinces, as in Hungaria, Tranſilvania, Swede, Ingatz, Sardinia, and ſo into Conſtantinople where the Turkiſh Emperour kept his Court: this City was furnamed by Conſtantine the Founder thereof, being builded of very fair ſtone: In the ſame the great Turk hath three fair Palaces, the walls are ſtrong, the Pinacles are very huge, and the ſtreets very large: but this liked not Fauſtus, that one man ſhould habe as many Wiues as he would: the Sea runneth hard by the City, the wall hath eleuen gates: Fauſtus abode there a certain time to ſee the manner of the Turkiſh Emperours ſeruice at his Table, where he ſaw his Royal ſeruice to be ſuch, that he thought if all the Chriſtian Princes ſhould banquet together, and euery one adorn the feaſt to the vtmoſt, that they were not able to compare with the Turk and his Table, and the reſt of his country ſeruice; wherefore it ſo affrighted Fauſtus, that he vowed to be reuenged on him; for his pomp he thought was more fit for himſelf; wherefore as the Turke ſate at meat, Fauſtus ſhewed them a little Apith play, for round about the priby Chamber he ſent forth flaſhing flames of fire inſomuch that the whole company forſook their meat and fled, except the great Turk himſelf; him Fauſtus charmed in ſuch ſort, that he could neither riſe nor fall, neither could any man pull him up: With this was the Hall ſo light as if the Sun had ſhined in the Houſe: then came Fauſtus in form of a Pope to the great Turk, ſaying All hail Emperour, now art thou honoured, that I ſo worthily appear vnto thee, as thy Mahomet was wont to do: hereupon he vaniſhed, and forthwith it thundred that the whole Palace ſhook; the Turk greatly marbelled what this ſhould be that ſo feared him, and was perſwaded by the cheefeſt Counſellours, that it was Mahomet his Prophet which had ſo appeared vnto them, whereupon the Turk commanded them to fall down on their knees and to giue him thanks for doing them ſo great honor as to ſhew himſelf vnto them: but the next day Fauſtus went into the Caſtle where he kept his Wiues & Concubines, in the which Caſtle might no man vpon the pain of death come, except thoſe that were appointed by the Great Turk to do him ſeruice, and they were all geldes: which when Fauſtus perceiued, he ſaid to his Spirit Mephoſtophiles, how likeſt thou this sport? Are not theſe fair Ladies greatly to be pitied, that thus conſume their youth at the pleaſure of one only man? Why (quoth the Spirit) mayeſt not thou inſtead of the Emperour imbrace his fair Ladies? do what thy heart deſireth herein, and I will aid thee, and what thou wiſheſt thou ſhalt habe it performed: wherefore Fauſtus (being before this counſell apt enough to put ſuch matters in practice) cauſed a great Fog to be round about the Caſtle, both within and without, and he himſelf appeared amongſt the Ladies

in all points as they used to paint Mahomet; at which sight the Ladies fell on their knees and worshipped him. Then Faustus took the fairest by the hand, and led her into a Chamber, where after his manner he fell to dalliance, and thus he continued a whole day and night, and when he had delighted himself sufficiently with her he put her away, and made his Spirit bring him another: so likewise he kept with her twenty four hours play, causing his Spirit to fetch him most dainty fare, and so he passed away six dayes, having each day his pleasure of a sundry Lady, and that of the fairest: all which time the Fog was so thick and so stinking, that they within the house thought that they had been in hell for the time, and they without wondered thereat, in such sort that they went to their prayers calling on their God Mahomet, and worshipping of the Imege; where the sixth day Faustus exalted himself into the air like a Pope, in the sight of the Great Turk and all his people: and he had no sooner departed the Castle, but the Fog vanished away: whence presently the Turk went to his Wives and Concubines, demanding of them if they knew the cause why the Castle was beset with a mist so long? they said that it was the God Mahomet himself that had caused it, and how he was in the Castle personally 6 days, and for more certainty he hath lain with 6 of us 6 nights one after another. The Turk hearing this fell down upon his knees, and gave Mahomet thanks, desiring him to forgive him for being offended with his visiting his Castle and Wives these 6 dayes; but the Turk commanded that those whom Mahomet had lyen by, should be most carefully looked to, perswading himself (and so did all the whole people who knew of it) that out of them to Mahomet should be raised a mighty Generation: But first he demanded of his Ladies if Mahomet had not actual copulation with them according as earthly men have? Yea my Lord (quoth one) if you had been there your self, you could not have mended it, for he lay with me stark naked, and kissed, and culled me, and so delighted me that for my part I would he came two or three times a week, to serve me in such sort again. From thence Faustus went to Alker, the which before times was called Chairam, or Memphis, in this City the Egyptian Soldan holdeth his Court: from thence the River Nilus hath his head and spring, that is the greatest fresh water River that is in the whole world, and always when the Sun is in Cancer, it overfloweth the whole Land of Egypt. Then he returned again towards the North-East, and to the Town of Olen and Sebasa in Hungaria; this Olen is the closet City in Hungaria, and standeth in a fertil soil, wherein groweth most excellent wine, and not far from the Town there is a Well called Zipzan, the Water thereof changeth Iron into Copper: there

there are mines of Gold and Silver, and all manner of mettal, the Germans call this Town Ofen, but in the Hungarian speech it is Starr; in the Town standeth a very fair Castle, and very well fortified. From thence he went to Austria, and so through Silesia in Saxony, unto the Towns of Magdeburg, and Lipzig, and Lubeck: Magdeburg is a Bishopprick: in this City is one of the Pitchers wherein Christ changed the water into wine in Cana in Galilee: at Lipzig nothing pleased Faustus so well as the great Vessel in the Castle, made of wood, the which is bound about with 24 Iron hoops, and every hoop weighed two hundred pound weight; you must go up a Ladder thirty steps high before you can look into it: he saw also the new Church-yard where it is walled, and standeth upon a fair plain; the yard is 200 paces long, and round about the side of the Wall are good places separated one from each other to see Sepulchres in, which in the middle of the yard standeth very sumptuous: therein standeth a Pulpit of white work and gold. From thence he went to Lubeck and Jamberg where he made no abode, but away again to Erford in Duriten, where he visited the Frescold: and from Erford he went home to Wittenburg, when he had seen and visited many a strange place, being from home one year and a half, in which time he wrought more wonders than are here declared.

CHAP. XXIII.

How Doctor Faustus had sight of Paradise.

AFter this Doctor Faustus set forth again to visit the Countreys of Spain, Portugal, France, England, Scotland, Denmark, Sweden, Poland, Muscovy, India, Cataia, Africa, Persia, and lastly into Barbaria amongst the Black moors; and in all his wandring he was desirous to visit the antient Monuments and mighty hills, amongst the rest, beholding the high hill called Theno Reise, he was desirous to rest upon it. From thence he went into the Isle of Britain, wherein he was greatly delighted to see the fair water, and warm Baths, the divers sorts of mettal, with many precious stones, and divers other commodities the which Faustus brought thence with him: He was also at the Orcades behind Scotland, where he saw the Tree that bringeth forth fruit, that when it is ripe, openeth and falleth into the water, wherein ingendreth a certain kind of Fowl and Birds; these Islands are in number 23, but ten of them are not habitable, the other thirteen were inhabited. From thence he went to the Hill Caucasus, which is the highest in all that Tropick, it lieth near the borders of Scythia; hereon Faustus stood and beheld many Lands and Kingdoms. Faustus being on such an

high Hill, thought to look ober all the world, and beyond: for he went to see Paradise, but he durst not commune with his Spirit thereof; and being on the Hill Caucasus, he saw the whole Land of India and Scythia, and as he looked towards the East, he saw a mighty clear streak of fire coming from Heaven upon Earth, even as if it had been one of the beams of the Sun. He saw in the water four mighty waters springing, one had his course towards India, the second towards Egypt, the third and fourth towards Armenia: when he saw these he would needs know of his Spirit what waters they were, and from whence they came: his Spirit gave him gently an answer, saying it is Paradise that lyeth so far in the East, the Garden that God himself hath planted with all manner of pleasure: and the fiery stream, which thou seest is the wall or fence of the Garden: but the clear light that thou seest afar off, that is the Angel that hath the custody thereof with a fiery sword: and although thou thinkest thy self to be hard by, thou hast yet further thither from hence than thou hast ever been: the Water that thou seest divided in four parts, is the water that issueth out of the well in the middle of Paradise, the first is called Ganges or Pison, the second Gihon, the third Tygris, and the fourth Euphrates: also thou seest that he standeth under Libra and Aries right toward the Zenith; and upon this fiery wall, standeth the Angel Michael, with his flaming sword, to keep the Tree of Life, the which he hath in charge. But the Spirit said to Faustus neither thou nor I, nor any after us, yea, all men whatsoever, are denyed to visit, or come any nearer than we be.

CHAP. XXIV.

Of a certain Comet that appeared in Germany, and how Doctor Faustus was desired by certain friends of his to know the meaning thereof.

IN Germany, over the Town of Saint Elzeben, was seen a mighty great Comet, whereat the people wondred, but Doctor Faustus being there was asked of certain of his Friends his judgement or opinion in the matter: Whereupon he answered: It falleth out often by the course and change of the Sun and Moon, that the Sun is under the Earth, and the Moon above: but when the Moon draweth near the change, then is the Sun so strong, that it taketh away the light of the Moon in such sort as she is red as blood, and on the contrary side after they have been together she soon taketh her light from him, and so increasing

increaſing in light to the full, ſhe will be as red as the Sun was before, and change her ſelf into divers and ſundry colours, of the which ſignifieth the Prodigal Monſter, or as you call it a Comet, which is a figure or token appointed of God as a forewarning of his diſpleaſure: as at one time he ſendeth hunger, plague, ſword, or ſuch like, being all tokens of his Judgements, the which Comet cometh through the conjunction of the Sun and Moon, and begetteth a Monſter, whoſe Father is the Sun and whoſe Mother is the Moon. Moon and Sun.

CHAP. XXV.

Another queſtion put forth to Doctor Fauſtus concerning the Stars.

THere was a learned man of the Town of Halberſtat, named N. W. who inbited Doctor Fauſtus to his Table, but falling into communication before Supper was ready, they looked out of the window, and ſeeing many ſtars in the Firmament, this man being a Doctor of Phyſick, and a good Aſtrologian, ſaid Doctor Fauſtus, I have inbited you as my gueſt, hoping you will take in good part with me, and withall I requeſt you to impart ſome of your experience in the Stars and Planets: and ſeeing a Star fall he ſaid, I pray you Fauſtus what is the condition, quality or greatneſs of the Stars in the Firmament? Fauſtus anſwered him, my friend and brother, you ſee that the ſtars that fall from the Heaven, when they come to the earth, they be very ſmall to our thinking as candles, but being fixed in the Firmament, there are many as great as the City, ſome as great as a Province or Dukedome, others as great as the whole earth, other ſome far greater than the earth twelve times, and from the height of the heavens there is ſcarce any earth to be ſeen, yea the Planets in the heavens are ſome ſo great as this Land, ſome ſo great as the whole Empire of Rome, ſome as Turkey, yea, ſome as great as the whole World.

CHAP. XXVI.

How Fauſtus was asked a queſtion concerning the Spirits that vexed men.

THat is moſt true (ſaith he to Fauſtus) concerning the Stars and Planets; but I pray you in what kind or manner do the Spirits uſe to vex men ſo little by day, and ſo greatly by night? Doctor Fauſtus anſwered, becauſe the Spirits are of God forbidden the light, their

their dwelling is in darkneſs, and the clearer the Sun ſhineth, the further the Spirits habe their abiding from it, but in the night when it is darke, they habe their familiarity and abiding near unto us men. For although in the night we ſee not the Sun, yet the brightneſs thereof ſo lightneth the firſt moving of the Firmament, as it doth here on earth in the day, by which reaſon we are able to ſee the ſtars and Planets in the night: even ſo the rayes of the Sun piercing upwards into the Firmament, the Spirits abandon the place, and ſo come near us on earth, the darkneſs filling our heads with beady dreams, and fond fancies, with ſhrieking and crying in many deformed ſhapes: and ſometimes when men go forth without light, there falleth to them a fear, that their hair ſtandeth up an end, ſo many ſtart in their ſleep thinking there is a Spirit by them, groping or ſeeling for him, going round about the houſe in their ſleep, and many ſuch like fancies, and all this is for becauſe in the night the Spirits are moſt familiarly by us, then we are deſirous of their company, and ſo they carry us blinding us and plaguing us more than we are able to perceibe.

CHAP. XXVII.

How Doctor Fauſtus was asked a queſtion concerning the ſtars that fall from heaven.

DOctor Fauſtus being demanded the cauſe why the ſtars fall from Heaben, he anſwered, that it is but our opinion; for if one ſtar fall it is the great Judgement of God upon us, as a forewarning of ſome great thing to come: for when we think that a ſtar falleth, it is but as a ſpark that iſſueth from a candle, or flame of fire; for if it were a ſubſtantial thing, we ſhould not ſo ſoon loſe the ſight of them as we do. And likewiſe if ſo be ẏ we ſee as it were a ſtream of fire fall from ẏ Firmament, as it oft happeneth, yet are they no ſtars, but as it were a flame of fire baniſhing, but the ſtars are ſubſtantial; therefore are they firm and not failing: if there fall any, it is a ſign of ſome great matter to come, as a ſcourge to a people or Countrey: and then ſuch ſtars falling, the gates of Heaben are opened, and the Clouds ſend forth floods and other plagues, to the damage of the whole Land and people.

CHAP.

CHAP. XXVIII.

How Fauſtus was asked a queſtion concerning Thunder.

IN the moneth of Auguſt, there was over Wittenburg a mighty great Lightning and Thunder: and as Doctor Fauſtus was jeſting merrily in the Market place with certain of his friends and companions being Phyſitians, they deſire him tell them the cauſe of that weather: Fauſtus anſwered, it hath been commonly ſeen heretofore, that before a Thunder-clap fell a ſhower of rain, or a gale of wind; for commonly after a wind followeth rain, and after rain, a Thunder-clap, ſuch thickneſs comes to paſs when the four winds meet together in the Heavens: the airy clouds are by force beaten againſt the fired Cryſtal Firmament, but when the airy clouds meet with the Firmament, they are congealed and ſo ſtrike, and ruſh againſt the Firmament, as great pieces of ice when they meet on the water: then each other ſounded in our ears, and that we call thunder, which in deed was none other than you have heard.

The third and laſt of Doctor Fauſtus his merry conceits, ſhewing after what ſort he practiſed Necromancy in the Courts of great Princes: and laſtly of his fearful and pitiful end.

CHAP. XXIX.

How the Emperour Carolus Quintus requeſted of Fauſtus to ſee ſome of his cunning, whereunto he agreed.

THe Emperour Charles the fifth of that name, was perſonally with the reſt of the Nobles and Gentlemen, at the Town of Intzbrack, where he kept his Court, unto the which alſo Doctor Fauſtus reſorted, and being there well known of divers Nobles and Gentlemen, he was invited in the Court to meat, even in the preſence of the Emperor, whom when the Emperor ſaw, he looked earneſtly upon him, thinking by his looks he was ſome wonderful fellow: wherefore he asked one of his Nobles, whom he ſhould be? He anſwered, that he was called Doctor Fauſtus; whereupon the Emperor held his peace untill he had taken his repaſt: after which he called unto him Fauſtus into his privy Chamber: whither being come, he ſaid unto him, Fauſtus, I have heard much of thee, that thou art excellent in the black Art, and

none like thee in mine Empire: for men say that thou hast a familiar Spirit with thee, and that thou canst do what thou list: it is therefore (said the Emperor) my request of thee, that thou let me see proof of thy experience, and I vow unto thee by the honour of my Imperial Crown, none evil shall happen unto thee for so doing. Hereupon Doctor Faustus answered his Majesty that upon those conditions he was ready in any thing that he could to do his highness commandment in what service he would appoint him. Well, hear then what I say (quoth the Emperor:) Being once solitary in my house, I called to mind my Elders and Ancestors, how it was possible for them to attain to so great degree and authority, yea so high, that we the Successors of that line are not able to come near. As for example, the Great and mighty Monarch of the World Alexander Magnus, was such a pattern and spectacle to all his Successors, as the Chronicles make mention of, so great riches, conquering and subduing so many Kingdoms, the which I and those that follow me (I fear) shall never be able to attain unto. Wherefore Faustus, my hearty desire is, that thou wouldst vouchsafe to let me see that Alexander and his Paramour, the which was praised to be so fair; and I pray thee shew me them in such sort, that I may see their personages, shape, gesture, and apparel, as they used in their life time, and that here before my face, to the end that I may say, I have my long desire fulfilled, & to praise thee to be a famous man in thy Art and Experience. Doctor Faustus answered, My most excellent Lord, I am ready to accomplish your request in all things, so far forth as I and my Spirit are able to perform: yet your Majesty shall know, that their dead bodies are not able substantially to be brought before you, but such Spirits as have seen Alexander and his Paramour alive, shall appear unto you in manner & form as they both lived in their most flourishing time; and herewith I hope to please your Imperial Majesty. Then Faustus went a little aside and spoke to his Spirit, but he returned again presently, saying, Now if it please your Majesty you shall see them, yet upon this condition, that you demand no question of them, nor speak unto them, which the Emperor agreed unto: Wherewith Doctor Faustus opened the privy Chamber door; where presently entred the great and mighty Emperor Alexander Magnus, in all things to look upon as if he had been alive, in proportion a strong set thick man, of a middle stature, black hair, and that both thick and curled, head and beard, red cheeks, and broad face, with eyes like a Basilisk, he had a compleat harness furnished and ingraven exceeding rich to look upon: and so passing towards the Emperor Carolus, he made low and reverend courtesie: whereat the Emperor Carolus would have stood up

to

to receive and grat him with the like reverence: Faustus took hold on him, and would not permit him to do it. Shortly after Alexander made humble reverence, and went out again: and coming to the door his Paramour met him: she coming in made the Emperor likewise reverence: she was cloathed in blew Velvet wrought and embroidered with Pearls and Gold; she was also excellent fair, like blood and milk mixed, tall and slender, with a face as round as an Apple, and thus passed certain times up and down the House, which the Emperor marking, said to himself, now have I seen two persons which my heart hath long wished to behold: and sure it cannot otherwise be (said he to himself) but that the Spirits have changed themselves into these forms and have but deceived me, calling to mind the woman that raised the Prophet Samuel: and for that the Emperor should be more satisfied in the matter, he said, I have often heard that behind in her neck, she had a great Wart or Wen: wherefore he took Faustus by the hand without any words, & went to see if it were able to be seen on her or not: But she perceiving that he came to her bowed down her neck, where he saw a great Wart, and hereupon she banished, leaving the Emperor and the rest well contented.

CHAP. XXX.

How Doctor Faustus in the sight of the Emperor, conjured a pair of hear horns upon a Knights head, that slept out of a Casement.

When Doctor Faustus had accomplished the Emperors desire in all things as he was requested, he went forth into the Gallery, and leaning ober a rail to look into ỹ privy Garden, he saw many of the Emperors Courtiers walking and talking together, and casting his eyes now this way, now that way, he espied a Knight leaning out of the window in the great Hall, who was fast asleep (for in those days it was bot) but the person shall be nameless that slept, for that he was a Knight: though it was all done to no little disgrace of the Gentleman: it pleased Doctor Faustus through the help of his Spirit Mephostophiles to firm on his head as he slept a huge pair of Harts Horns, and as the Knight awaked, thinking to pull in his head, he hit his Horns against the glass, that the panes thereof flew about his ears. Think here how this good Gentleman was bered, for he could neither get backward nor forward; which when the Emperor heard, all the Courtiers laughed, & came for to see what was hapned: the Emperor also when he beheld the Knight with so fair a head, laughed heartily thereat, and was therewith well pleased. At last Faustus made him quit of his horns again, but the Knight perceived not how they came.

CHAP. XXXI.

How the above mentioned Knight went about to be revenged of Doctor Faustus.

DOctor Faustus took his leave of the Emperor and the rest of the Courtiers, at whose departure they were sorry, giving him many rewards and gifts: but being a league and a half out of the City he came into a wood, where he beheld the Knight that he had jested with at the Court, with others in harnels, mounted upon fair Palfreys, and running with full charge towards Faustus; but he seeing their intent ran towards the bushes, and before he came among the bushes he returned again running as it were to meet them that chased him: whereupon suddenly all the bushes were turned into horsemen, which also ran to incounter with the Knight and his company, and coming to them they inclosed the Knight and the rest, and told them that they must pay their ransom before they departed, whereupon the Knight seeing himself in such distress, besought Faustus to be good to them: which he denyed not but let them loose: yet he so charmed them that every one Knight and other, for the space of a whole moneth, did wear a pair of Goats horns on their brows, and every Palfrey a pair of Ore horns on his head, and this was their penance appointed by Faustus.

CHAP. XXXII.

How three young Dukes being together at Wittenburg to behold the University, requested Faustus to help them at a wish to the Town of Munchen in Bavaria, there to see the Duke of Bavaria his Son's Wedding.

THree worthy young Dukes, the which are not here to be named, but being Students all together, at the University of Wittenburg, met on a time all together, where they fell in reasoning concerning the pomp and bravery that should be in the City of Munchen in Bavaria at the wedding of the Dukes Son, wishing themselves there but one half hour to see the manner of their jollity; to whom one replyed saying to the other two Gentlemen: if it please you to give me the hearing I will give you good Counsel, that you may see the wedding, and be here again to night, and this is my meaning; let us send to Doctor Faustus, make him a present of some rare thing, and open our minds unto him, desiring him to assist us in our enterprize, and assure ye he will not deny to fulfill our request: hereupon they all concluded, sent for Faustus,

told

told him their minds, and gave him a gift, and invited him to a sumptuous banquet, wherewith Faustus was well contented, and promised to further their journey to the uttermost: and when the time was come that the three young Gentlemen came into his house, commanding them that they would put on their best apparrell and adorn themselves as rich as they could, he took off his great large cloak, went into the Garden that was adjoyning unto his house, and set the three young Dukes upon his cloak, and he himself sate in the midst, but he gave them in charge, that in any wise they should not once open their mouths to speak, or make answer to any man so soon as they went out, not so much as if the Duke of Bavaria, or his Son, should speak to them or offer them courtesie, they should give no words or answer again: to the which they all agreed. These conditions being made, Doctor Faustus began to conjure, and on a sudden arose a mighty wind, heaving up the Cloak, and so carried them away in the air, and in due time they came unto Munchen to the Dukes Court; where being entred into the utmost Court, the Marshal had espyed them, who presently went to the Duke, shewing his Grace that all the Lords and Gentlemen were already sat at the Table, notwithstanding there were newly come three goodly Gentlemen with one servant, the which stood without in the Court, wherefore the good old Duke came out unto them, welcoming them, requiring what they were and whence: but they made no answer at all; whereat the Duke wondred, thinking they had been all dumb: notwithstanding for his honours sake he took them into the Court and feasted them. Faustus notwithstanding spake to them, if any thing happen otherwise than well, when I say, sit up, then fall you all on the Cloak, and good enough. Well the water being brought, and that they must wash, one of the three had some manners, as to desire his friend to wash first, which when Faustus heard he said sit up; and all at once they got on the Cloak, but he that spake fell off again, the other two with Doctor Faustus were again presently at Wittenburg: but he that remained was taken and laid in prison; wherefore the other two Gentlemen were very sorrowful for their Friend, but Faustus comforted them, promising that on the morrow he should also be at Wittenburg. Now all this while was the Duke taken in great fear, and stricken into an exceeding dumps, wondring with himself that his hap was so hard to be left behind, and not thereat: and now being locked and watched with so many keepers, there were also certain of the guests that fell to reasoning with him to know what he was, and also what the other were that were vanished away? But the poor prisoner thought with himself, if I open what they are, then it will

be evil also with me: wherefore all this while he gave no man any answer, so that he was there a whole day and gave no man a word: wherefore the old Duke gave charge that the next morning they should rack him until he had confessed: which when the young Duke heard, he began to sorrow and to say with himself, It may be that to morrow (if Doctor Faustus come not to aid me) I shall be racked and grievously tormented, insomuch that I shall be constrained by force to more than willingly I would do: but he comforted himself with hope that his friends would intreat Doctor Faustus about his deliverance, as also it came to pass: for that before it was day, Doctor Faustus was by him, and he conjured them that watched him into such a heavy sleep, that he with his charms made open all the locks in the prison, and therewithall brought the young Duke again in safety to the rest of his fellows and friends, where they presented Faustus with a sumptuous gift, and so departed one from another.

CHAP. XXXIII.

How Doctor Faustus borrowed money of a Jew, who laid his own Leg in pawn for it.

IT is a common Proverb in Germany, that although a Conjurer have all things at commandment, the day will come that he shall not be worth a penny: so it is like to fall out with Doctor Faustus in promising the Devil so largely: but as the Devil is the author of all lies, even so he led Faustus his mind in practising things to deceive the people, and blinding them, wherein he took his whole delight, thereby to bring himself to riches; notwithstanding in the end he was never the richer; and although during twenty four years of his time that the Devil set him, he wanted nothing; yet was he best pleased when he might deceive any body, for out of the mightiest Potentates Courts in all those Countreys, he would send his Spirit to fetch away their best cheer. And on a time being in his merriment where he was banqueting with other Students in an Inn, thereunto resorted many Jews: which when Doctor Faustus perceived, he was minded to play a merry jest to deceive a Jew, desiring one of them to lend him some money for a time: the Jew was content, and lent Faustus three score Dollers for a month, which time being expired, the Jew came for his money and interest: but Doctor Faustus was never minded to pay the Jew again: at length the Jew coming home to his house, and calling importunately for his money, Doctor Faustus made him this answer; Jew I have no money, nor know I how to pay thee: but notwithstanding to the

end

end thou mayest be contented, I will cut off a limb of my body, be it arm or leg, and the same thou shalt have in pawn for thy money; yet with this condition, that when I shall pay thee thy money again, then thou shalt give me my limb. The Jew that was never friend to a Christian thought with himself, this fellow is right for my purpose that will lay his limbs in pawn for money; and was therewith very well content: wherefore Doctor Faustus took a saw, and therewith seemed to cut off his leg, being notwithstanding nothing so. Well, he gave it to the Jew, yet upon this condition, when he got money to pay, the Jew should deliver him his leg, to the end he might set it up again. The Jew was with the matter very well pleased, took his leg and departed, and having far home he was somewhat weary, and by the way he thus bethought him, what helpeth me a knaves leg? If I should carry it home it would stink and infect my house: besides it is too hard a piece of work to set it up again: wherefore what an Ass was Faustus to lay so great a pawn upon so small a summ of money? and for my part, quoth the Jew to himself, this will never profit me any thing, and with these words he cast the leg away from him into a ditch. All this Doctor Faustus knew right well, therefore within three dayes after he sent for the Jew, to make him payment of his 60 dollers: the Jew came, and Doctor Faustus demanded his pawn, there was his money ready for him: The Jew answered, the pawn was not profitable nor necessary for any thing, for I cast it away: but Faustus threatning, replyed, I will have my leg again, or else one of thine for it. The Jew fell to intreat, promising him to give him what money he would ask if he would not deal straightly with him: wherefore the Jew was constrained to give him 60 dollers more to be rid of him, and yet Faustus had his leg on, for he had but blinded the Jew.

CHAP. XXXIV.

How Doctor Faustus deceived the horse courser.

After this manner he deceived a Horse-courser, at a Fair called Pheisering: for Faustus through his conjuring had gotten an excellent fair Horse, whereupon he rid to the Fair, where he had many Chapmen that offered him money; Lastly he sold him for forty dollers, and willed him that bought him, that in any wise he should not ride him over the water: But the Horse-courser marvelled with himself that Faustus had him ride over no water; but (quoth he) I will approve, and forthwith he rides him into the River; presently the Horse vanished

from

from under him, he left on a bottle of straw, insomuch that the man was almost drowned; the Horse-courser knew well where he lay that had sold him his Horse: whereupon he went angerly to his Inne: where he found Doctor Faustus fast a sleep, and snoring on a bed: but the Horse-courser could no longer forbear him, but took him by the leg, and began to pull him off the bed: but he pulled him so that he pulled his leg from his body, insomuch that the Horse-courser fell backwards in the place, then began Doctor Faustus to cry with open throat, he hath murthered me. Hereat the Horse-courser was afraid, and gave the flight, thinking none other with himself, but that he had pulled his leg from his body: by this means Doctor Faustus kept his money.

CHAP. XXXV.

How Doctor Faustus eat a Load of hay.

DOctor Faustus being at a Town in Germany, called Zwickow, where he was accompanied with many Doctors and Masters, and going forth to walk after supper, they met with a Clown that drew a load of Hay, Good even, good fellow, said Faustus to the Clown, what shall I give thee, to let me eat my belly full of Hay? the Clown thought with himself, what a mad man is this to eat Hay? thought he with himself, thou wilt not eat much; they agreed for three farthings he should eat as much as he could: wherefore Doctor Faustus began to eat, and so ravenously, that all the rest of the company fell a laughing: blinding so the poor Clown, that he was sorry at his heart, for he seemed to have eaten more than half of the Hay: wherefore the Clown began to speak him fair, for fear he should have eaten the other half also: Faustus made as though he had pity on the Clown, and went away: when the Clown came in the place where he would be, he had his Hay again as he had before a full load.

CHAP. XXXVI.

How Doctor Faustus served the twelve Students.

AT Wittenburg before Faustus his house, there was a quarrel between seven Students, and five that came to part the rest, one part being stronger than the other. Wherefore Faustus seeing them to be overmatcht, conjured them all blind, insomuch that the one could not see the other, and he dealt so with them that they fought and smote at one another still, whereat all the beholders fell a laughing: and thus

thus they continued blind, beating one another, untill the people parted them, and led each one to his own house: where being entred into their houses, they receibed their sight perfectly again.

CHAP. XXXVII.

How Doctor Faustus served the drunken clowns.

Doctor Faustus went into an Inn wherein were many Tables full of Clowns, the which were tipling han after han of excellent wine, and to be short they were all drunken: and as they sat, they so sang and hollowed, that one could not hear a man speak for them: this angred Doctor Faustus: wherefore he said to them that called him in, mark my Masters, I will shew a merry jest: the Clowns continued still hollowing and singing; he conjured them that their mouths stood as wide open as it was possible for them to hold them, and neber a one of them was able to close his mouth again: by and by the noise was gone, the Clowns notwithstanding looked earnest by one upon another, and knew not what was hapned: one by one they went out, and so soon as they came without, they were all as well as ever they were, but none of them desired to go in any more.

CHAP. XXXVIII.

How Doctor Faustus sold five Swine for six dollars a piece.

Doctor Faustus began another jest; he made ready five fat Swine, the which he sold to one for six dollers a piece, upon this condition that the Swine-driver should not drive them into the water. Doctor Faustus went home again, and as the Swine had fouled themselves in the mud, the Swine-driver drove them into the water, where presently they where changed into so many bundles of straw, swimming upright in the water: the buyer looked wishly upon them, and was sorry in his heart; but he knew not where to find Faustus; so he was content to let all go, and lose both money and Hogs.

CHAP. XXXIX.

How Doctor Faustus played a merry jest with the Duke of Anhalt in his Court.

Doctor Faustus on a time went to the Duke of Anhalt, who welcomed him very courteously; this was in the month of January: where sitting at Table, he perceibed the Dutchess to be with child: and for-

forbearing himself until the meat was taken from the Table, and that they brought in the banqueting dishes, Doctor Faustus said to the Dutchess, Gracious Lady, I have always heard that great bellied women do always long for some dainties: I beseech therefore your Grace, hide not your mind from me, but tell me what you desire to eat: She answered him, Doctor Faustus, now truly I will not hide from you what my heart doth much desire, namely, that if it were now Harvest I would eat my belly full of Grapes and other dainty fruit. Doctor Faustus answered hereupon, Gracious Lady, this is a small thing for me to do, for I can do more than this: wherefore he took a plate, and set it upon one of the Casements of the Window, holding it forth, where incontinent he had his dish full of all manner of fruit, as red and white Grapes, Pears, and Apples, the which came from out of strange Countreys: all these he presented to the Dutchess, saying, Madam, I pray you vouchsafe to tast of this dainty fruit, the which came from a far Country, for there the summer is not yet ended. The Dutchess thanked Faustus highly, and she fell to her fruit with full appetite: the Duke of Anhalt notwithstanding could not withhold to ask Faustus with what reason there were such young fruits to be had at that time of the year? Doctor Faustus told him, May it please your Grace to understand, that the year is divided into two circles of the whole world, that when with us it is Winter, in the contrary circle it is notwithstanding Summer: for in India and Saba, there falleth or setteth a Sun, so that it is so warm, that they have twice a year fruit; and Gracious Lord I have a swift Spirit, the which can in a twinkling of an eye fulfil my desire in any thing: wherefore I sent him into those Countreys, who hath brought this fruit as you see, whereat the Duke was at great admiration.

CHAP. XL.

How Doctor Faustus through his charms made a great Castle in the presence of the Duke of Anhalt.

DOctor Faustus desired the Duke of Anhalt to walk a little forth of the Court with him: wherefore they went together in the field, where Doctor Faustus (through his skill) had placed a mighty Castle; which when the Duke saw, he wondered thereat, so did the Dutchess and all the beholders, that on that hill which is called Rohumbuel, should on the sudden be so fair a Castle. At length Doctor Faustus desired the Duke and the Dutchess to walk with him into the Castle, which they denyed not. This Castle was so wonderful strong, having about it a great deep trench of water, the which was full of fish and all manner

manner of water fowl, as Swans, Ducks, Geese, Bitterns, and such like: About the wall was five stone doors, and two other doors also; within was a great open Court, wherein was inchanted all manner of wild beasts, especially such as ware not to be found in Germany, as Apes, Bears, Buffes, Antelopes, and many more strange beasts: also there were Harts, Hinds, Roe-Bucks, and Does and wild Swine. All manner of Land-fowl that any man could think on, which flew from one tree to another. After all this he set his guests to the Table, being the Duke and the Dutchess with all their train, for he had provided them a most sumptuous feast both of meat, and also of any kind of drink, for he set nine Mess of meat upon the board at once, and all this must his Wagner do, to place all things upon the board, the which was brought unto him by his Spirit invisibly of all things their hearts could desire, as wild fowl, Venison, and all manner of dainty fish that could be thought on: of wine also great plenty, and of divers sorts, French wine, Cullen wine, Crabashir wine, Kenish wine, Spanish wine, Hungarian wine, Watzburg wine, Malmsey and Sack: in the whole there were 100 Tans standing round about the house. This sumptuous banquet the Duke took thankfully, and afterwards he departed homeward, and to their thinking they had neither eat nor drunk, so were they blinded while they were in the Castle. But as they were in their Palace, they looked towards the Castle, and beheld it all on a flame of fire, and all those that saw it wondered to hear so strange a noise, as if it had been great Ordnance should have shot off: and thus the Castle burned and consumed clean away, which done, Doctor Faustus returned to the Duke to who gave him great thanks for shewing of him so great a courtesie, and gave him a hundred dollers, and liberty to depart or stay there at his own discretion.

CHAP. XLI.

How Doctor Faustus with his company visited the Bishop of Salizburgs Wine-celler.

DOctor Faustus having taken leave of the Dukes, he went to Wittenburg, near about Shrovetide, and being in company with certain Students, Doctor Faustus was himself the god Bacchus, who having well feasted the Students before with dainty fare after the manner of Germany, where it is counted no feast, unless all the bidden guests be drunken, which Doctor Faustus intending, said, Gentlemen and my guests, will it please you to take a cup of wine with me in a place or celler whereunto I will bring you? They all said willingly, we will: Which when Doctor Faustus heard, he took them forth, set each of them

upon a Holy-wand, and so was conjured into the Bishop of Salzburg his Celler, for thereabouts grew excellent pleasant wine; there fell Faustus and his company a drinking and swilling, not of the worst but of the best. And as they were merry in the Celler, came down to draw drink the Bishops Butler: which when he perceived so many persons there, he cryed with a loud voice theeves, theeves. This spighted Doctor Faustus wonderfully, wherefore he made everyone of his company to sit on their Holy wand, and so vanished away: and in parting Doctor Faustus took the Butler by the hair of the head, and carried him away with them until they came to a mighty high lopped tree; and on the top of that huge tree he set the Butler where he remained in a most fearful perplexity. Doctor Faustus departed to his house, where they took their Valete one after another, drinking the wine that they had stolen in their bottels of glass out of the Bishops Celler. The Butler that had held himself by the hands upon the lopped tree all the night, was almost frozen with cold, espying the day and seeing the tree of huge great highnels, thought with himself it is impossible to come off this tree without peril of death: at length espying certain Clowns passing by, he cryed for the love of God help me down: the Clowns seeing him so high, wondred what mad-man would climb up so huge a tree: wherefore as a thing most miraculous, they carried tydings to the Bishop of Salzburg: then was there great running on every side to see him on the tree, and many devices they practised to get him down with ropes: and being demanded by the Bishop how he came there: he said that he was brought thither by the hair of the head, by certain theeves that were robbing of the Wine-celler, but what they were he knew not, (for said he) they had facese like men, but they wrought like devils.

CHAP. XLII.

How Doctor Faustus kept his Shrovetide.

There was seven Students and Masters that studied Divinity, Jurisprudentiæ & Medicinæ; all these having consented, were agreed to visit Doctor Faustus and to celebrate Shrovetide with him; who being come to his house, he gave them their welcome, for they were his dear friends, desiring them to sit down, where he served them with a very good Supper of Hens, Fish, and other roast, yet were they but slightly cheared: wherefore Doctor Faustus comforted his guests, excusing himself that they had stolen upon him so suddenly, that he had not leisure to provide for them so well as they were worthy; but my good friends (quoth he) according to the use of our Cuntry, we must drink all this night; and so a draught of the best Wine backward is commendable.

For

for you know that in great Potentates Courts they use at this night great feasting; the like will I do for you; for I have three great Flaggons of Wine, the first is full of Hungarian Wine, containing eight Gallons: the second of Italian Wine, containing seven Gallons; the third containing six Gallons of Danish Wine, all the which we will tipple up before it be day, besides we have fifteen dishes of meat, the which my Spirit Mephostophiles hath fetcht so far, that it was cold ere he brought it, and they are all full of the daintiest things that ones heart can devise; but saith Faustus, I must make them hot again; and you may believe me Gentlemen, that this is no blinding of you: whereas you think that this is no natural food, verily it is as good and as pleasant as ever you eat. And having ended his tale, he commanded his boy to lay his cloth, which done he served them with fifteen Messes of Meat, having three dishes in a Mess, in the which were all manner of Venison, and dainty wild-fowl; and for Wine there was no lack, as Italian Wine, Hungarian Wine, and Spanish Wine; and when they were all made drunk, & that they had almost eaten their good cheer, they began to sing and dance until it was day, and so they departed every one to his own habitation: at whose departing Doctor Faustus desired them to be his guests again the next day following.

CHAP. XLIII.

How Doctor Faustus feasted his guests on Ash-wednesday.

UPon Ash-Wednesday came unto Doctor Faustus, his bidden guests, the Students, whom he feasted very royally; insomuch that they were all full and lusty, dancing and singing as the night before: and when the high glasses and goblets were carouſed one to another, Doctor Faustus began to play them some pretty feats, insomuch that round about the Hall was heard most pleasant musick, and that in sundry places: in this corner a Lute, in another a Cornet, in another a Citern, Clarigolds, Harp, Horn-pipe; in fine, all manner of Musick was heard there in that instant, whereat all the glasses and goblets, cups and pots, dishes, and all that stood upon the board began to dance: then Doctor Faustus took ten stone pots, and set them down on the floor, where presently they began to dance and to smite one against another, that the shivers flew round about the whole house, whereat the whole company fell a laughing: then began he another jest, he set an instrument upon the Table, and caused a mighty great Ape to come among them, which Ape began to dance and skip, shewing them many merry conceits. In this and such pastime they passed away the whole day; when night being come Doctor Faustus bid them all to supper, which they lightly agreed

unto, for Students in these cases are easily intreated: wherefore he promised to feast them with a banquet of Fowl, and afterwards they would go all about with a Mask; then Doctor Faustus put forth a long pole out of the window, whereupon presently there came innumerable of Birds, and wild Fowl, and so many as came had not the power to fly away again, but he took them, & flung them to the Students, who light & pulled off the necks of them, and being roasted, they made their Supper: which being ended, they made themselves ready for the Mask; Doctor Faustus commanded every one to put on a clean shirt over the other Cloaths: which being done, they looked one upon another; it seemed to each one of them that they had no heads; and so they went forth unto certain of their neighbours, at which sight the people were most wonderfully afraid, and as the use of Germany is, that wheresoever a Mask entreth, the good man of the house must feast them; so as these Maskers were set to their banquet, they seemed again in their former shape with heads, insomuch that they were all known who they were: and having sate and well eat and drunk, Doctor Faustus made that every one had an Asses head on, with great and long ears, so they fell to dancing and to drive away the time until it was mid-night, and then every one departed home, and as soon as they were out of the house, each one was in his natural shape, and so they ended, and went to sleep.

CHAP. XLIV.

How Doctor Faustus the day following was feasted by the Students, and of his merry jests with them while he was in their company.

The last Bacchanalia was held on Thursday, where ensued a great Snow, and Doctor Faustus was invited unto the Students that were with him the day before, where they had prepared an excellent banquet for him, which banquet being ended, Doctor Faustus began to play his old pranks: and forthwith were in the place thirteen Apes, that took hands, and danced round in a ring together; then they fell to tumbling; and vaulting, one after another, that it was most pleasant to behold: then they leaped out of the window, and banished away: then they set before Doctor Faustus a roasted Calves head, which one of the Students cut a piece of, and laid it on Doctor Faustus his trencher, which piece was no sooner laid down, but the Calves head began to cry mainly out like a man Murther, Murther, but alas what dost thou to me? whereat they were all amazed, but after a while considering of Faustus his jesting tricks, they began to laugh, and they pulled asunder the Calves head, and eat it up. Whereupon Doctor Faustus asked leave to depart, but they would in no wise agree to let him go, except that he would promise to

to come again presently: then Faustus through his cunning made a sledge, the which was drawn about the house with four fiery Dragons; this was fearful for the Students to behold, for they saw Faustus ride up and down as though he would have slain all of them that were in the house. This sport continued untill midnight, with such a noise that they could not hear one another, the heads of the Students were so light, that they thought themselves to be in the air all that time.

CHAP. XLV.

How Doctor Faustus shewed the fair Helena unto the Students upon the Sunday following.

THe Sunday following came the Students home to Doctor Faustus his own house, and brought their meat and drink with them; those men were right welcome guests unto Faustus, wherefore they all fell to drinking wine smoothly: and being merry, they began some of them to talk of the beauty of women, and every one gave forth his verdict what he had seen, and what he had heard: so one amongst the rest said, I never was so desirous of any thing in this world as to have a sight (if it were possible) of fair Helen of Greece, for whom the worthy Town of Troy was destroyed and layed down to the ground: therefore saith he, that in all mens judgments she was more than commonly fair, because that when she was stolen away from her husband there was for her recovery so great bloodshed.

Doctor Faustus answered, for that you are all my friends, and are so desirous to see that stately Pearl of Greece, fair Helena, the wife to King Menelaus, and daughter of Tyndarus and Leda, sister to Castor and Pollux, who was the fairest Lady of all Greece, I will therefore bring her into your presence personally, and in the same form and attire as she used to go when she was in her chiefest flower and pleasantest prime of youth. The like have I done for the Emperour Carolus Magnus: at his desire, I shewed him Alexander the Great and his Paramour; but (said Doctor Faustus) I charge you all that upon your perils you speak not a word, nor rise up from the Table so long as she is in your presence; and so he went out of the Hall returning presently again: after whom immediatly followed the fair and beautiful Helena, whose beauty was such, that the Students were all amazed to see her, esteeming her rather to be an heavenly than an earthly creature: this Lady appeared before them in a most rich gown of purple Velvet, costly imbroidered: her hair hanged down loose, as fair as the beaten Gold, and of such length, that it reached down to her hamms, having most amourous cole-black eyes, a sweet and pleasant round face, with lips as red as any Cherry, her

cheeks,

cheeks of a rose-colour, her mouth small, her neck white like a swan, tall and slender of personage: in sum, there was no imperfect place in her: she looked round about her with a rowling hawks eye, a smiling and wanton countenance, which near hand inflamed the hearts of all the Students, but that they perswaded themselves she was a Spirit, which made them lightly pass away such fancies: and thus fair Helena and Faustus went out again one with another. But the Students, at Faustus entring into the Hall again, requested him to let them see her again the next day, for that they will bring with them a Painter to take a Counterfeit, which he denyed, affirming that he could not always raise up his Spirit, but only at certain times; yet said he I will give unto you her Counterfeit, which shall be as good to you, as if your self should see the drawing thereof; which they received according to his promise, but soon after lost it again. The Students departed from Faustus to their several lodgings, but none of them could sleep that night for thinking on the beauty of fair Helena: therefore a man may see how the Devil blindeth and enflameth the heart oftentimes with lust, that men fall in love with Harlots from which their minds can afterwards be hardly removed.

CHAP. XLVI.

How Doctor Faustus conjured the four wheels from the Clowns Waggon.

Doctor Faustus was sent for to come to the Marshal of Brunswick, who was marvellously troubled with the falling Sickness, now Faustus had this quality: he seldom rid, but he commonly walkt on foot, to ease himself when he list: and as he came near unto the Town of Brunswick, there overtook him a Clown with four Horses, and an empty Waggon: whom Doctor Faustus (jesting to try him) said I pray thee good fellow, let me ride a little to ease my weary legs; which the buzzardly ass denyed, saying, that his horses were weary, and he would not let him get up. Doctor Faustus did this but to prove this Clown if there were any courtesie to be found in him, if need were: but such churlishness is usually found among Clowns: but he was well requited by Faustus even with the like payment; for he said to him, thou doltish Clown, void of all humanity, seeing thou art of so churlish a disposition, I will pay thee as thou hast deserved; for the four Wheels of thy Waggon thou shalt have taken from thee, let me see then how thou canst shift: whereupon his wheels were gone, his Horses fell also down to the ground as though they had been dead: whereat the Clown was sore affrighted, measuring it

it as a juſt ſcourge of God for his ſins and churliſhneſs: wherefore with trembling and wailing, he humbly beſought Doctor Fauſtus to be good unto him, confeſſing he was worthy of it; notwithſtanding if it pleaſed him to forgive him, he would hereafter do better: which ſubmiſſion made Fauſtus his heart to relent, anſwering him on this manner: Well, do ſo no more, but when a poor man deſireth thee, ſee that thou let him ride: but thou ſhalt not go altogether clear, for although thou have again thy four wheels, yet thou ſhalt fetch them at the four Gates of the City, ſo he threw Duſt on the Horſes, and revived them again, and the Clown for his churliſhneſs was fain to fetch his wheels, ſpending his time with wearineſs; whereas if before he had ſhewed a little kindneſs, he might quietly have gone about his buſineſs.

CHAP. XLVII.

How four Juglers cut one anothers heads off, and ſet them on again, and how Fauſtus deceived them.

DOctor Fauſtus came in Lent unto Frankland fair, where his Spirit Mephoſtopuiles gave him to underſtand that in an Inne were four Juglers that cut one anothers heads off: and after their cutting off ſent them to the Barber to be trimmed, which many people ſaw. This angred Fauſtus, for he meant to have himſelf the only coſt in the Devils banquet, and went to the place where they were to beguile them: and as the Juglers were together, ready one to cut off anothers head, there ſtood alſo the Barber ready to trim them, and by them upon the Table ſtood likewiſe a glaſs full of ſtilled waters, and he that was the chiefeſt among them, ſtood by it. Thus they began, they ſmote off the head of the firſt, and preſently there was a Lilly in the glaſs of diſtilled water, where Fauſtus perceived this Lilly as it was ſpringing, and the chief Jugler named it the tree of Life: thus dealt he with the firſt, making the Barber waſh and comb his head, and then he ſet it on again, preſently the Lilly vaniſhed away out of the water, hereat the man had his head whole and ſound again: the like did he with the other two: and as the turn and lot came to the chief Jugler that he alſo ſhould be beheaded, and that this Lilly was moſt pleaſant, fair and flouriſhing green, they ſmote his head off, and when it came to be Barbed it troubled Fauſtus his conſcience, inſomuch that he could not abide to ſee another do any thing, for he thought himſelf to be the principal conjurer in the world: wherefore Doctor Fauſtus went to the Table, whereas the other Juglers kept that Lilly, and ſo he took a ſmall knife and cut off the ſtalk of the Lilly, ſaying to himſelf, none of them ſhall blind Fauſtus: yet no man ſaw Fauſtus to cut the Lilly: but when the reſt of the Juglers

thought to have set on their Masters head, they could not: wherefore they looked on the Lilly, and found it bleeding: by this means the Jugler was beguiled, and so dyed in his wickedness: yet no one thought that Doctor Faustus had done it.

CHAP. XLVIII.

How an old man, the neighbour of Faustus, sought to perswade him to mend his evil life, and to fall unto repentance.

A Good Christian, an honest and vertuous old man, a lover of the holy Scriptures, who was neighbour to Doctor Faustus, when he perceived that many Students had their recourse in and out unto Doctor Faustus, he suspected his evil life, wherefore like a friend he invited Doctor Faustus to supper unto his house, to ꝑ which he agreed, and having entred their banquet, the old man began with these words; My loving friend and neighbour Doctor Faustus, I am to desire of you a Friendly and Christian request, beseeching you would vouchsafe not to be angry with me, but friendly resolve me in my doubt, and take my poor inviting in good part. To whom Doctor Faustus answered, my good neighbour, I pray you say your mind. Then began the old patron to say, my good neighbour, you know in the beginning how that you have denied God and all the Host of Heaven, and given your soul to the Devil, wherewith you have incurred Gods high displeasure, and are become from a Christian far worse than a Heathen person; Oh consider what you have done, it is not only the pleasure of the body, but the safety of the soul that you must have respect unto: of which if you be careless, then are you cast away and shall remain in the anger of the Almighty God. But yet it is time enough, O Faustus, if you repent and call upon the Lord for mercy, as we have example in the Acts of the Apostles, the eighth Chapter, of Simon in Samaria, who was led out of the way, affirming that he was Simon homo sanctus; This man notwithstanding in the end was converted, after he had heard the Sermon of Philip, for he was baptized. and saw his sin and repented. Likewise I beseech you good brother Doctor Faustus let my rude Sermon be unto you a conversion, and forget thy sin thy life that thou hast led, repent, ask mercy, and live: for Christ saith, Come unto me all ye that are weary and heavy laden, and I will refresh you. And in Ezechiel, I desire not the death of a sinner, but rather that he will convert and live. Let my words good brother Faustus pierce into your Adamant heart, and desire God for his Son Christ his sake to forgive you. Wherefore have you lived so long in your devi-

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lish practices, knowing that in the old and new Testament you are forbidden, and men should not suffer any such to live, neither have any conversation with them, for it is an abomination unto the Lord, and that such persons have no part in the Kingdom of God. All this while Doctor Faustus heard him very attentively, and replyed: Father your perswasions like me wondrous well, and I thank you with all my heart for your good will and counsel, promising you, as far as I may to allow your discipline: whereupon he took his leave, and being come home, he laid him very pensive on his bed, bethinking himself of the words of this old man, and in a manner began to repent that he had given his soul to the Devil, intending to deny all that he had promised to Lucifer. Continuing in these cogitations, suddenly his Spirit appeared unto him, clapping him upon the head, and wrung it as though he would have pulled his head from his shoulders, saying unto him, Thou knowest Faustus, that thou hast given thy self, body and soul, to my Lord Lucifer, and thou hast vowed thy self an enemy to God and to all men: and now thou beginnest to hearken to an old doting fool, which perswadeth thee as it were to good, when indeed it is too late; for thou art the Devils, and he hath great power presently to fetch thee. Wherefore he hath sent me unto thee to tell thee, that seeing thou hast sorrowed for that which thou hast done, begin again and write another writing with thine own blood; if not, then will I tear thee in pieces. Hereat Doctor Faustus was sore afraid, and said, My Mephostophiles, I will write again what thou wilt; Then presently he sate him down, and with his own blood wrote as followeth. Which writing was afterwards sent to a dear friend of Faustus being his kinsman.

CHAP. XLIX.

How Doctor Faustus wrote the second time with his own blood, and gave it to the Devil.

I Doctor John Faustus do acknowledge by this my deed and handwriting, that since my first writing, which is seventeen years past, I have right willingly held, and have been an utter enemy to God and all men: the which I once again confirm, and give fully and wholly my self to the Devil, both body and soul, even unto great Lucifer, and that at the end of seven years ensuing after the date hereof he shall have to do with me according as it pleaseth him, either to lengthen or shorten my Life as it pleaseth him: and hereupon I renounce all perswasions that seek to withdraw me from my purpose by the word of God either ghostly or bodily; and further I will never give ear to any man, be he

spiritual or temporal, that more than any matter for the salvation of my soul. Of all this writing, and that therein contained, be witness my blood, which with mine own hands I have begun and ended: dated at Wittenburg the 25 of July.

And presently upon the making of this writing he became so great an enemy to the poor old man, that he sought his life by all means possible, but this good old man was strong in the Holy Ghost that he could not be banquished by any means: for about two days after that he had erhorted Faustus, as the poor old man lay in his bed, suddainly there was a mighty rumbling in that chamber, the which he was never wont to hear, & he heard as it had been the groaning of a Saw which lasted long: whereupon the good old man began to jest and mock, and said, Oh what Barbarian cry is this? Oh fair Bird what foul Spirit is this? A fair Angel that could not tarry two days in his place? Beginnest thou now to turn into a poor mans house, where thou hast no power, and wert not able to keep thine own two days? with these and such like words, the Spirit departed: and when he came home, Faustus asked him how he had sped with the old man? to whom the Spirit answered, The old man was harnessed so, that he could not once lay hold upon him, but he would not tell how the old man had mocked him, for the Devils can never abide to hear of their fall. Thus doth God defend the hearts of all honest Christians that betake themselves to his tuition.

CHAP. L.

How Doctor Faustus made a marriage between two Lovers.

IN the City of Wittenburg was a Student, a Gallant Gentleman, named N. N. This Gentleman, was far in Love with a Gentlewoman, fair and proper of personage: this Gentleman had a Knight that was a suiter unto her, and many other Gentlemen, the which desired her in Marriage, but none could obtain her. So it was that in despair with himself, that he pined away to the skin and bones. But when he opened the matter to Doctor Faustus, he asked counsel of his Spirit Mephostophiles, the which told him what to do. Hereupon Doctor Faustus went home to the Gentleman, who bad him be of good cheer, for he should have his desire, for he would help him to that he wished for, and that this Gentlewoman should love none other but him only: wherefore Doctor Faustus so changed the mind of the Damosel by the Practice he wrought, that she could do no other thing but think on him whom before she had hated, neither cared she for any man but him alone. The device was thus: Faustus commanded this Gentleman that he

he ſhould cloath himſelf in all the beſt apparell that he had, and that he ſhould go unto the Gentlewoman and ſhew himſelf, giving him a King, commanding him in any wiſe that he ſhould dance with her, before he departed: who following his counſel, went to her, and when they began to dance, they that were ſuitors, began to take every one his Lady by the hand: this Gentleman took her who before had ſo diſdained him and in the dance, he put the King into her hand, that Fauſtus had given him, which ſhe no ſooner touch't, but ſhe fell preſently in love with him, ſmiling at him in the dance, and many times winking at him, rolling her eyes, and in the end ſhe asked him if he could love her and make her his wife? He gladly anſwered that he was content: whereupon they concluded, and were married by the means and help of Fauſtus, for which the Gentleman well rewarded him.

CHAP. LI.

How Doctor Fauſtus led his friends into his garden at Chriſtmaſs, and ſhewed them many ſtrange ſights, in the 19. year.

IN December, about Chriſtmaſs, in the City of Wittenburg were many young Gentlemen, which were come out of the Country to be merry with their Friends: amongſt whom there were certain well acquainted with Doctor Fauſtus, who often invited them home unto his houſe: they being there on a certain time, after dinner he had them into his Garden, where they beheld all manner of flowers, and freſh herbs, and trees bearing fruit, and bloſſoms of all ſorts: who wondred to ſee that his Garden ſhould ſo flouriſh at that time as in the midſt of Summer, and abroad in the Streets, and all the Countrey full of Snow and Ice: wherefore this was noted of them as a thing miraculous, every one gathering and carrying away all ſuch things as they beſt liked, and ſo departed delighted with their ſweet ſmelling flowers.

CHAP. LII.

How Doctor Fauſtus gathered together a great Army of men in his extremity, againſt a Knight, that would have conjured him on his own Journey.

DOctor Fauſtus Travelled toward Evzeleben, and when he was nigh half the way, he eſpied Seven Horſemen, and the chief of them he knew to be the Knight with whom he had jeſted in the Emperors Court, for he had left a great pair of Harts Horns upon his head: and when the Knight now ſaw that he had fit opportunity to be revenged

of Faustus, he ran upon him and those that were with him to mischief him intending privily to slay him: which when Faustus espied, he banished away into a wood that was hard by them, but when the Knight perceived that he was banished away, he caused his men to stand still: but where they remained they heard all manner of war-like instruments of Musick, as Drums, Flutes, Trumpets and such like, and a certain troop of Horsemen running towards them: then they turned another way, and were also met on that side: then another way, and yet were freshly assaulted, so that which way soeber they turned themselves they were encountred: insomuch that when the Knight perceived that he could escape no way, but that his enemies lay on him which way soeber he offered to fly, he took a good heart and ran amongst the thickest, and thought with himself better to die than to live with so great infamy: there fore being at handy blows with them he demanded y cause why they should so use them? but none of them would give him answer, untill Doctor Faustus shewed himself unto the Knight: whereupon they enclosed him round, and Doctor Faustus said unto him, Sir, yield your weapon and your self, otherwise it will go hard with you. This Knight knowing no other, but that he was conjured with a host of men, whereas indeed they were none other than Debils, yielded: then Faustus took away his sword, his piece, and horse, with all the rest of his companions. And further he said unto him, Sir, the chiefest General of our Armyhath commanded me to deal with you according to the Law of Armes; you shall depart in peace whither you please: and then he gave the Knight a horse after the manner, and set him thereon, so he rode, the rest went on foot until they came to their Inne, where he being alighted, his Page rode on his horse to the water, and presently the horse banished away, the Page being almost sunk, and drowned, but he escaped, and coming home the Knight perceiving the Page to be bemired, and on foot, asked where his Horse was become: who answered that he was banished away: which when the Knight heard he said, of a truth this is Faustus his doing, for he serbed me now as he did before at the Court, only to make me a scorn and laughing stock.

CHAP. LIII.

How Doctor Faustus used Mephostophiles to bring him seven of the fairest women he could find in all the Countrys he had travelled, in the 20 year.

When Doctor Faustus called to mind that his time from day to day drew nigh, he began to live a swinish and Epicurish life: where-

wherefore he commanded his Spirit Mephostophiles to bring him seven of the fairest women that he had seen in all the times of his travel; which being brought, first to one, then another he lay with them all, insomuch that he liked them so well, that he continued with them in all manner of lobe, and made them to travel with him in all his journeys; these women were 2 Netherland, 1 Hungarian, 1 Scottish, 2 Wallon, 1 Franklander: and with these sweet personages he continued long, yea even at his last End.

CHAP. LIV.

How Doctor Faustus found a mass of money, when he had consumed 22 of his years.

TO the end that the Devil would make Faustus his only heir, he shewed unto him where he should go, and find a mighty huge mass of money, and that he should bake it in an old Chappel that was fallen down, half a mile distance from Wittenburg: there he bad him to digg, and he should find it, the which he did: and having digged reasonable deep, he saw a mighty huge Serpent, the which lay on the treasure it self: the treasure it self lay like a huge light burning: but Doctor Faustus charmed the Serpent, that he crept into a hole, and when he digged deeper to get up the treasure, he found nothing but coles of fire: there he also saw and heard many that were tormented, yet notwithstanding he brought away the coles, and when he was come home it was all turned into silver and gold, and after his death it was found by his servant, the which was almost about estimation a 1000 Silvers.

CHAP. LV.

How Doctor Faustus made the spirit of fair Helena of Greece his own Paramor and Bed-fellow, in his 23 year.

TO the end that this miserable Faustus might fill the lust of his flesh and live in all manner of voluptuous pleasure, it came in his mind after he had slept his first sleep, and in the 23 year past of his time, that he had a great desire to lie with fair Helena of Greece, especially her whom he had seen, and shewed unto the Students at Wittenburg: wherefore he called unto his Spirit Mephostophiles, commanding him to bring to him the fair Helena, which he also did: whereupon he fell in lobe with her, and made her his common concubine and Bed-fellow: for she was so beautiful and delightful a piece, that he could not be an hour from

from her, if he should therefore have suffered death, she had so stollen away his heart, and to his seeming, in time she was with child, whom Faustus named Justus Faustus. The Child told D. Faustus many things which were done in forreign Countries, but in the end when Faustus lost his life, the mother and the child vanished away both together.

CHAP. LVI.

How Doctor Faustus made his Will, in the which he named his servant Wagner to be his heir.

DOctor Faustus was now in his 24 and last year, and he had a pretty stripling to his servant, the which had Studied also at the University of Wittenburg: this youth was very well acquainted with his knaveries and sorceries, so that he was hated as well for his own knaveryes as also for his Masters: for no man would give him entertainment into his service, because of his unhappiness, but Faustus. This Wagner was so well beloved of Faustus, that he used him as his Son, for do what he would his Master was always therewith contented. And then when the time drew nigh, that Faustus should end, he called unto him a Notary, and certain Masters, the which were his friends, and often conversant with him, in whose presence he gave this Wagner his house and garden. Item, he gave him in ready mony 16000 Gilders. Item, 1 Farm, Item, a gold chain, much plate, and other house holdstuff, that he gave to his servant, and the rest of his time he meant to spend in Jests and Students company, drinking and eating, with other jollity: and thus he finished his Will at that time.

CHAP. LVII.

How Doctor Faustus fell in talk with his Servant touching his Testament, and the covenants thereof.

NOw when this will was made, Doctor Faustus called unto his servant, saying, I have thought upon thee in my Testament, for that thou hast been a trusty Servant unto me, and faithful, and hast not opened my secrets; and yet further (said he) Ask of me before I dye what thou wilt, and I will give it unto thee. His servant rashly answered, I pray you let me have your cunning. To which Doctor Faustus answered, I have given thee all my books, upon this condition, that thou wouldst not let them be common, but use them for thine own pleasure, and study carefully in them: and dost thou also desire my cunning? that thou mayest peradventure have, if you love and peruse my books; well.

well. Further said Doctor Faustus, seeing that thou desirest of me this request, I will resolve thee: my Spirit Mephostophiles his time is out with me, and I have nought to command him, as touching thee: yet I will help thee to another, if thou like well thereof. And within three dayes after, he called his Servant unto him, saying, art thou resolved, wouldest thou verily have a Spirit? Then tell me in what manner or form thou wouldst have him? To whom his servant answered, that he wouldst have him in the form of an Ape: whereupon appeared presently a Spirit unto him in manner and form of an Ape, the which leaped about the house. Then said Faustus, see, there thou hast thy request, but yet he will not obey thee untill I be dead: for when my Spirit Mephostophiles shall fetch me away, then shall thy Spirit be bound unto thee, if thou agree: and thy Spirit shalt thou name Abereccock, for so is he called: ut all this upon condition that you publish my cunning, and my merry conceits, with all that I have done (when I am dead) in an History, and if thou canst not remember all, the Spirit Abereccock will help thee: so shall the great Acts that I have done be made manifest unto the world.

CHAP. LVIII.

How Doctor Faustus having but one month of his appointed time to come, fell to mourning and sorrowing with himself for his devilish exercise.

TIme ran away with Faustus, as the hour-glass; for he had but one month to come of his 24 years, at the end whereof he had given himself to the Devil, body and soul, as is before specified. Here was the first token, for he was like a taken Murtherer, or a thief, the which finding himself guilty in conscience, before the Judge have given sentence, fearing every hour to die; for he was grieved, and in wailing spent the time, went talking to himself, wringing of his hands, sobbing and sighing, his flesh fell away, and he was very lean: and kept himself close, neither could he abide to see or hear of his Mephostophiles any more.

CHAP. LIX.

How Doctor Faustus complained, that he should in his lusty time, and youthfull years die so miserably.

THis sorrowful time drawing near, so troubled Doctor Faustus, that he began to write his mind, to the end he might peruse it often and not forget it, which was in manner as followeth.

Ah Faustus, thou sorrowful and woful man, now must thou go to the damnable company in unquenchable fire, whereas thou mightest have had the joyful immortality of thy soul, the which now thou hast lost: Ah gross understanding, and wilful will, what seizeth upon thy limbs, other than robbing of my life? Bewail with me my sound and healthful body, and will and soul bewail with me my senses, for you have had your part and pleasure as well as I. Oh envy and disdain, how have you crept both at once upon me, and now for your sakes I must suffer all these torments? Ah whither is pity and mercy fled? Upon what occasion hath Heaven repayed me with this retrait, by sufferance to suffer me to perish? Wherefore was I created a man? The punishment, I see prepared for me of my self, now must I suffer. Ah miserable wretch, there is nothing in this world to shew me comfort: then woe is me, what helpeth my wailing?

CHAP. LX.

Another complaint of Doctor Faustus.

Oh poor wretch and weary wretch; Oh sorrowful soul of Faustus, now art thou in the number of the damned: for now must I wait for unmeasurable pain of death, yet far more lamentable than ever yet any creature hath suffered. Ah senseless, wilful, and desperate forgetfulness; Oh cursed and unstable life: Oh blind and careless wretch, that hast so abused thy body, sense, and soul: Oh foolish pleasure, into what a weary labyrinth hast thou brought me, blinding my eyes in the clearest day? Ah weak heart: Ah troubled soul: where is become thy knowledge to comfort thee? Oh desperate hope, now shall I never more be thought upon. Oh care upon carelessness; and sorrows on heaps: Ah grievous pains, that pierce my panting heart: who is there now that can deliver me? would God I knew where to hide, or into what place to creep or flie: Ah woe, woe is me: be where I will, yet I am taken. Herewith was Faustus was sorrowfuly troubled, that he could not speak his mind any further.

CAHP. LXI.

How Doctor Faustus bewailed to think on Hell, and the miserable pains therein provided for him.

Now thou Faustus, damned wretch, how happy wert thou, if as an unreasonable beast, thou mightest die with a soul? so shouldest thou not feel any more doubts: But now the Devil will take thee away

by

both body and ſoul, and ſet thee in an unſpeakable place of darkneſs: for although other ſouls have reſt and peace, yet I poor damned wretch muſt ſuffer all manner of filthy ſtench, and pains, cold, hunger, thirſt, fear, freezing, burning biting, gnaſhing and all the wrath and curſe of God; yea all the creatures that God hath created are enemies to me. And now too late I remember that my Spirit Mephoſtophiles did once tell me, there was great difference amongſt the damned, for the greater the ſin, the greater the torment: as the twigs of the tree make greater flames than the trunk thereof, and yet the trunk continueth longer in burning; even ſo the more that a man is rooted in ſin, the greater is his puniſhment. Ah thou perpetual damned wretch: how art thou thrown into the everlaſting fiery Lake, that ſhall never be quenched? there muſt I dwell in all manner of wailing, ſorrow, miſery, pain, torment, grief, howling, ſighing, ſobbing, running at the eyes, ſtinking at the noſe gnaſhing of teeth, ſnare to the ears, horror to the conſcience and ſhaking both of hand and foot. Ah that I could carry the Heavens upon my ſhoulders, ſo that there were time at laſt to quit me of this everlaſting damnation: Oh what can deliver me out of the fearful tormenting flame, the which I ſee prepared for me: Oh there is no help nor can any man deliver me, nor my wailing of my ſins can help me, neither is there reſt for me to be found day or night: Ah woe is me, for there is no help for me, no ſhield, no defence no comfort. Where is my help? my knowledge dare I not truſt; and for a ſoul to Godwards that have I not, for I ſhame to ſpeak, unto him if I do, no anſwer ſhall be made me, but he will hide his face from me, to the end that I ſhould not behold the joyes of the choſen. What mean I then to complain where no help is? No, I know no hope reſteth in my groanings: I had deſired it ſhould be ſo, and God hath ſaid Amen to my miſdoings; for now I muſt have ſhame to comfort me in my calamities.

CHAP. LXII.

Here followeth the miſerable and lamentable end of Doctor Fauſtus, by the which all Chriſtians may take an example, and warning.

The full time of Doctor Fauſtus his 24 years being come, his Spirit appeared unto him, giving him his writing again, and commanding him to make preparation, for that the Devil would fetch him againſt a certain time appointed. Doctor Fauſtus mourned and ſighed wonderfully, and never went to bed, nor ſlept a wink for ſorrow. Wherefore his Spirit appeared again, comforting him and ſaying, My Fauſtus

be not thou so cowardly minded; for although that thou lovest thy body, it is not long unto the day of judgment; and thou must die at the last, although thou live many thousand years: the Turks, the Jews, and many an unchristian Emperor are in the same condemnation; therefore my Faustus, be of good courage, and be not discomforted, for the Devil hath promised that thou shalt not be in paines, as the rest of the damned are. This and such like comfort he gave him, for he told himfalse, and against the saying of the holy Scriptures. Yet Doctor Faustus, that had no other expectation but to pay his debt with his own skin, went (on the same day that his Spirit said the Devil would fetch him) unto his trusty and dearest beloved brethren and companions, as Masters and Bachelors of Art, and other Students more, the which did often visit him at his house in merriment, these he intreated, that they would walk into the Village called Rimlich, half a mile from Wittenburg, & that they would there take with him for their repast, a small banquit, the which they all agreed unto; so they went together and there held their Dinner in a most sumptuous manner. Doctor Faustus with them, dissemblingly was merry, but not from the heart: wherefore he requested them that they would also take part of his rude Supper, the which they agreed unto, for (quoth he) I must tell you what is the Victuallers due: and when they slept (for mind was in their heads) then Doctor Faustus paid and discharged the shot, and bound the Students and Masters to go with him into another room, for he had many wonderful matters to tell them, and when they were entred the room, as he requested, Doctor Faustus said unto them as hereafter followeth.

CHAP. LXIII.

An Oration of Doctor Faustus to the Students

My trusty and well-beloved Friends, the cause why I have inbited you in this place, is this: For as much as you have known me these many years, what manner of life I have lived, practising all manner of conjurations and wicked exercises the which I obtained through the help of the Devil, into whose Devilish fellowship they have brought me, the which use the art and practise, urged by the detestable provocations of my flesh, and my stiff-necked and rebellious will, with my filthy infernal thoughts, the which were ever before me, pricking me forward so earnestly, that I must perforce have the consent of the Devil to aid me in my devices. And to the end I might the better bring my purpose to pass, to have the Devils aid and furtherance, which I never have wanted in my actions, I have promised unto him at y end & accomplishment of 24 years, both body and soul, to do therewith at his plea-

sure;

sure; and this day, this dismal day, there 24 years are fully expired: for night beginning, my hour-glass is at an end, the direful finishing whereof I carefully expect: for out of all doubt this night he will fetch me to whom I have given my self in recompence of his service, both body and soul, and twice confirmed writings with my proper blood. Now have I called you my well beloved Lords, Friends and Brethren, and fellows, before that fatal hour, to take my friendly farewel, to the end that my departure may not hereafter be hidden from you, beseeching you herewith (courteous loving Lords and Brethren) not to take in evil part any thing done by me, but with friendly commendations to salute all my friends & companions wheresoever; desiring both you & them if ever I have trespassed against your minds in any thing ỹ you would heartily forgive me: & as for those lewd practices ỹ which these full 24 years I have followed, you shall hereafter find them in writing: and I beseech you let this my lamentable end to ỹ residue of your lives be a sufficient warning that you have God always before your eyes, praying unto him, that he will ever defend you from the temptation of the Devil, and all his false deceits, not falling altogether from God, as I wretched and ungodly damned creature have done; having denyed and defied Baptism, the Sacrament of Christs body, God himself and heavenly powers, & earthly men: yea, I have denyed such a God, that deserveth not to have one lost. Neither let the evil fellowship of wicked companions mislead you as it hath done me: Visit earnestly and often the Church: War and strive continually against the Devil, with a good and stedfast belief in God and Jesus Christ, & use your vocation and holiness. Lastly, to knit up my troubled Oration, this is my friendly request, that you would go to rest and let nothing trouble you: also if you chance to hear any noise or rumbling about the house, be not therewith afraid, for there shall no evil happen unto you: also I pray you rise not out of your beds: but above all things I intreat you, if you hereafter find my dead carcase convey it unto the earth, for I die both a good and a bad Christian; though I know the Devil will have my body, and that would I willingly give him, so that he would leave my soul to quiet: Wherefore I pray you that you would depart to bed, and so I wish you a quiet night, which unto me, notwithstanding, shall be horrible and fearful.

This Oration, or Declaration, was made by Doctor Faustus, and that with a hearty and resolute mind, to the end he might not discomfort them: but the Students wondred greatly thereat, that he was so blinded, for Sinadery, conjuration and such foolish things, to give his body & soul unto the Devil, for they loved him entirely, and never suspected any such thing, before he had opened his mind unto them: wherefore

one of them said unto him, Ah friend Faustus, what hast thou done to conceal this matter so long from us? We would by the help of good ... divines, and the Grace of God, have brought you out of this net, and have torn you out of the bondage and chains of Satan, whereas we fear now it is too late, to your utter ruine both of your body & soul: Doctor Faustus answered I durst never do it, although I often minded to settle my self to godly people to desire counsel and help: and once my old neighbour counselled me that I should follow his Learning, and leave all my Conjurations: Yet when I was minded to amend, and to follow that good counsel, then came the Devil and would have had me away, as this night he is like to do, and said, so soon as I turned again to God, he would dispatch me altogether: Thus, even thus (good Gentlemen and dear friends) was I intrylled in that fanatical Bond, all good desires drowned, all piety banish'd, all purposes of amendment utterly exiled, by the tyrannous oppression of my deadly enemy. But when the Students heard his words, they gave him counsel to do nothing else but call upon God, desiring him for the love of his sweet Son Jesus Christ his sake, to have mercy upon him: teaching him this form of prayer; O God be merciful unto me, poor and miserable sinner; and enter not into judgement with me, for no flesh is able to stand before thee, although O Lord I must leave my sinful body unto the Devil, being by him deluded, yet thou in mercy maist preserve my soul.

This they repeated to him, yet he could take no hold: but even as Cain, he also said, that his sins were greater than God was able to forgive: for all his thought was on the writing, he meant he had made it too filthy in writing with his own blood. The Students and the other that were there, when they had prayed for him, they wept, and so went forth: but Faustus tarried in the Hall: and when the Gentlemen were laid in bed, none of them could sleep, for that they attended to hear if they might be privy of his end: it hapned that between twelve and one a clock at midnight, there blew a mighty storm of wind against the house, as though it would have blown the foundation thereof out of its place. Hereupon the Students began to fear and go out of their beds comforting one another, but they would not stir out of their Chamber, and the Host of the house ran out of doors, thinking the house would fall. The Students lay near unto the Hall wherein Doctor Faustus lay, and they heard a mighty noise and hissing, as if the Hall had been full of Snakes and Adders, with that the Hall door flew open, wherein Doctor Faustus was, then he began to cry for help, saying, Murther, Murther; but it was forth with a half voice, hollowly: shortly after they hear him no more. But when it was day the Students, that had taken no rest that night,

night, arose and went into the Hall, in the which they left Doctor Faustus, where notwithstanding they found not Faustus, but all the Hall lay sprinkled with blood, the brains cleaving to the wall, for the Devil had beaten him from one wall against another: in one corner lay his eyes, in another his teeth, a fearful and pitiful sight to behold. Then began the Students to wail and weep for him, and sought for his body in many on the Horsedung most monstrously torn, and fearful to behold, for his head and all his joynts were dashed to pieces: Therefore named Students and Masters that were at his death, have obtained so much, that they buried him in the Village where he was so grievously tormented. After the which they turned to Wittenburg, and coming into the house of Faustus they found the servant of Faustus very sad, unto whom they opened all the matter, who took it exceeding heavily. There they found also this History of Doctor Faustus noted, and of him written, as is before declared, all save only his end, the which was after by the Students thereunto annexed: Farther what his servant noted thereof was made in another Book. And you have heard be held by him in his life the Spirit of fair Helena, the which had by him one Son, the which he named Justus Faustus: even the same day of his death they banished away both Mother and Son. The house before was so dark, that scarce any body could abide therein. The same night Doctor Faustus appeared unto his servant lively and shewed unto him many secret things which he had done and hidden in his life time. Likewise there were certain which saw Doctor Faustus look out of the window by night, as they passed by the house.

And thus ended the whole History of Doctor Faustus his conjuration, and other acts that he did in his life: out of which example every Christian may learn; but chiefly the stiff necked, & high minded may thereby learn to fear God and to be careful of their vocation, and to be at defiance with all devilish works, as God hath most precisely forbidden; to the end we should not invite the devil as a guest, nor give him place as that wicked Faustus hath done: for here we have a wicked example of his writing, promise, and end, that we may remember him that we go not astray; but take God always before our eyes, to call alone upon him, and to honour him all the days of our life, with heart and hearty prayer, and with all our strength and soul to glorifie his holy Name, defying the Devil and all his works, to the end we may remain with Christ in all endless joy, Amen, Amen: that wish I to every Christian heart, and Gods name be glorified, Amen.

FINIS.

IN the ſecond part is declared what became of Doctor *Fauſtus* after his death: how he was amongſt the infernal Spirits, and how he uſed to appear again upon the earth, and what ſtrange things he did. Alſo very wonderful Apparitions of the infernal King and his Followers. Likewiſe the ſtrange exploits of *Wagner* and his three Familiars. And are to be ſold by *William Whitwood*, at the Sign of the Bell in *Duck-Lane*.